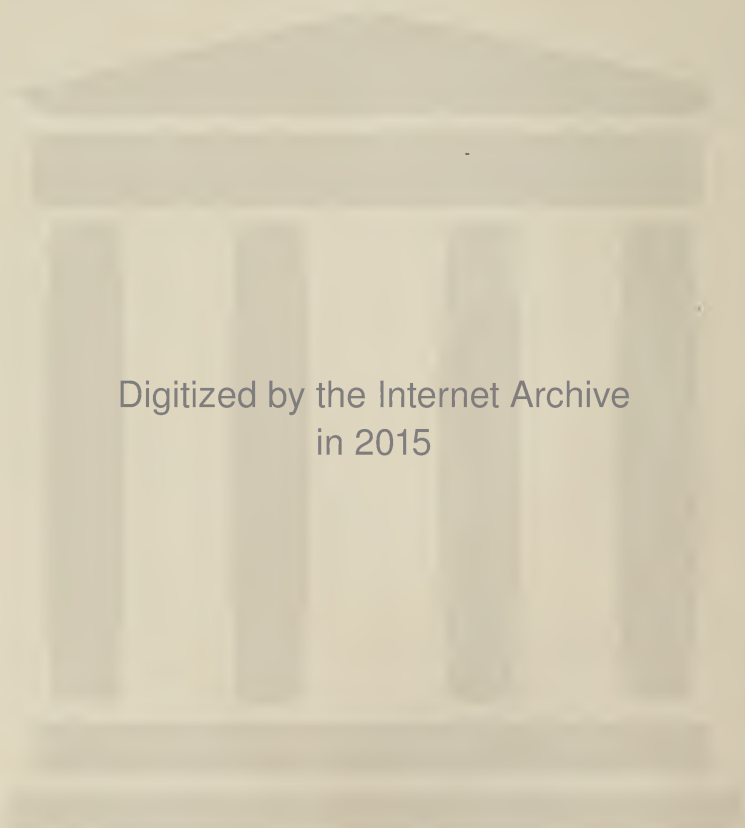


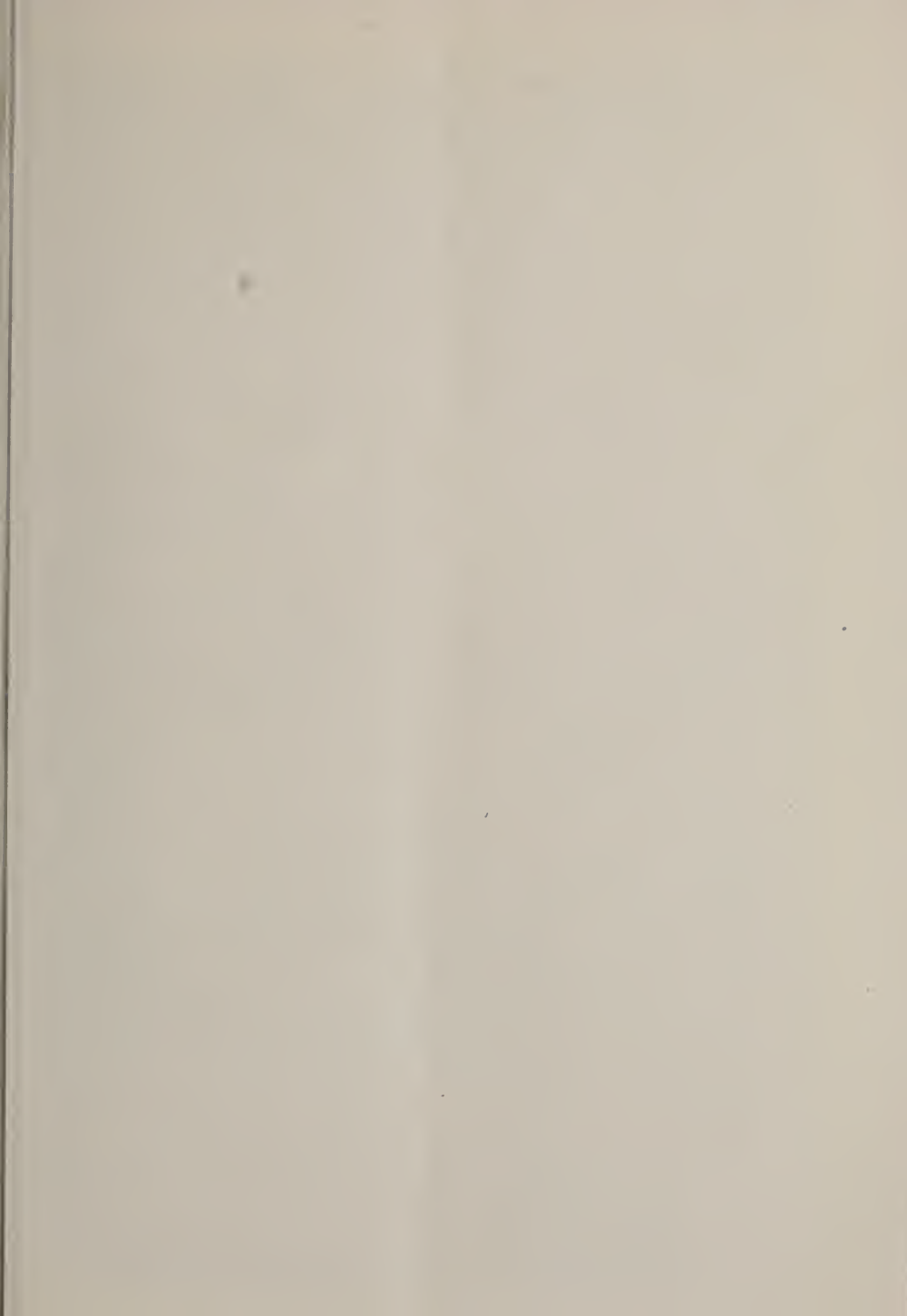
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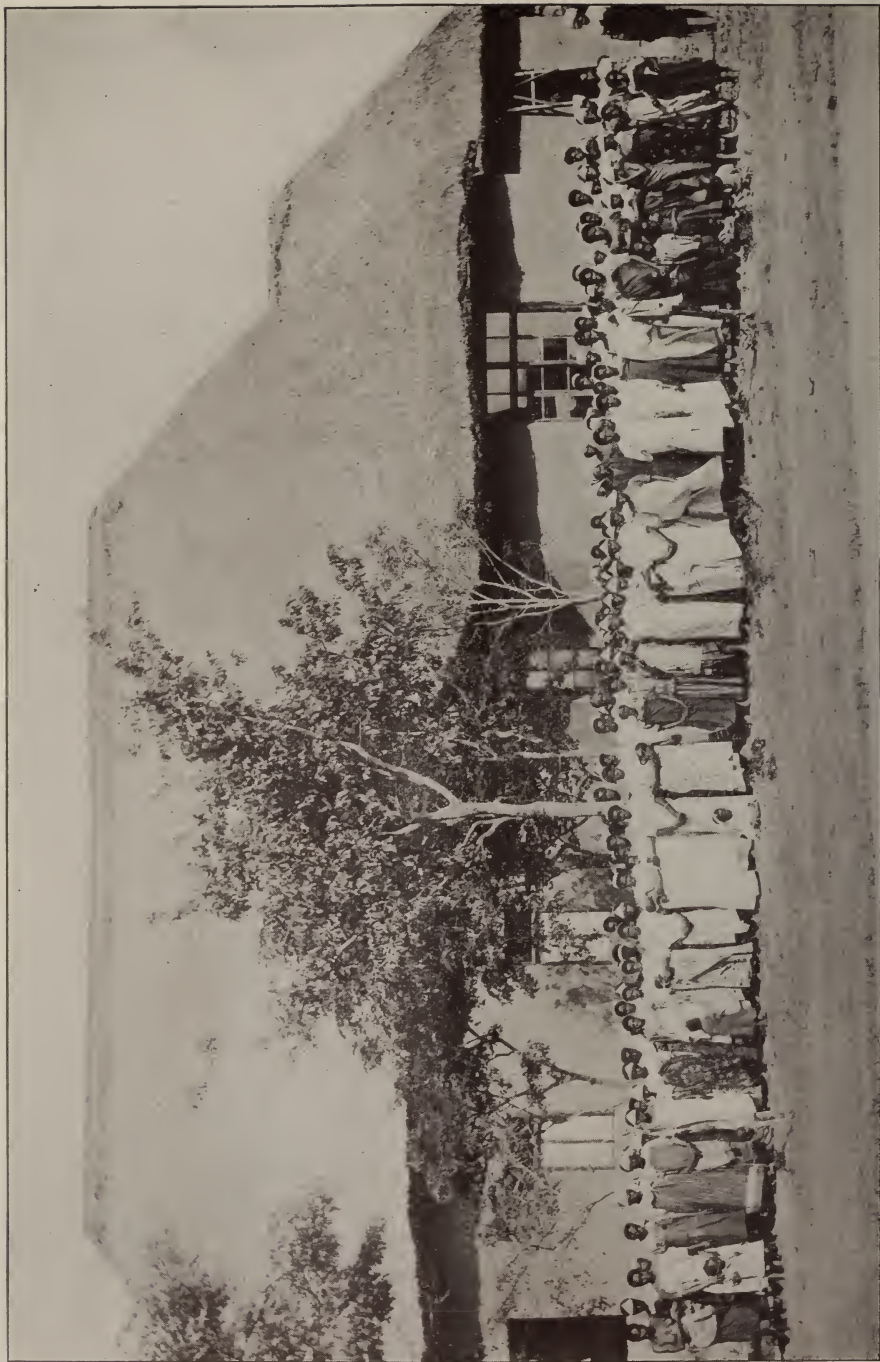




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"THE TEMPLE IN THE WILDS," CHISAMBA, WEST AFRICA. WOMAN'S CONFERENCE OF 1909. (See page 207.)

# Life and Light

Vol. XL

MAY, 1910

No. 5

It has been our pleasure to welcome at the Rooms during the past month, Miss Fidelia Phelps of Inanda Seminary, recently arrived for her furlough MISSIONARY year, Miss Mary W. Riggs of Harpoot, and Miss Mary A. C. PERSONALS. Ely from Bitlis. Miss Ely with her sister sailed in July, 1868, for Turkey, and they have enjoyed but two furloughs together in the home land during the forty-two years. Miss Ely expects to remain only a few months in this country before rejoining her sister in Bitlis. She is pleading earnestly for a young woman who shall return with her and assist in the "Mt. Holyoke School of Armenia,"—the splendid institution built up by these devoted sisters. What college girl is thinking of this as her field?

By invitation from the ladies of the Dane Street Church, Beverly, Mass., the semi-annual meeting of the Woman's Board will be held with this church, SEMI-ANNUAL Thursday, May 12th. There will be two sessions,—at half-MEETING. past ten in the forenoon, and two o'clock in the afternoon, with a basket luncheon at noon. The program will include some interesting glimpses of our work at home, a foreword concerning the great World Missionary Conference from our president, and missionary addresses from Japan, North China, Foochow and Turkey. It is hoped that there will be a large attendance at this meeting to be held at the "Summer Capital."

Women's Foreign Missionary Societies will note the date, Thursday evening, July 21st, to Thursday noon, July 28th. Attractive features: Bible NORTHFIELD Study, probably conducted by Rev. J. Stuart Holden, D.D., SUMMER SCHOOL. of London; Lectures on the Text-book, *Western Women in Eastern Lands*, by the author, Mrs. Montgomery; New ideals for study classes; The hour on methods in which young woman's work will have a prominent place; Story-tellers' hour in connection with the Junior book; Sunday morning service, conducted by Rev. Samuel M. Zwemer, D.D., of Arabia; Missionary rally; Denominational rallies; Sunset meeting on Round Top; Evening meetings with missionaries; A stereopticon lecture with colored slides, illustrating fifty years of woman's work in foreign missions; A pageant of missions; Special plans for camping parties of young women. Apply for rooms and board to Mr. A. G. Moody, East Northfield, Mass.

E. H. S.

The amount received in contributions for regular work for the five months, ending March 18th, is \$35,808.27,—a loss of \$2,130.34 as compared with the OUR receipts during the corresponding months of last year. We TREASURY. must again emphasize the need of an increase of gifts in the remaining months of our year, if we are to succeed in reaching our aim of \$120,000, and thus do our part in making this centennial year of the American Board a notable one in the history of missions.

It is expected that the following persons will represent the Woman's Board of Missions at the World Missionary Conference to be held in OUR REPRESENTATIVES Edinburgh, June 14-24. As delegates to attend the AT EDINBURGH. meetings in Assembly Hall: Mrs. Charles H. Daniels, president; Miss E. Harriet Stanwood, home secretary; Mrs. James L. Barton, vice president; Mrs. Cornelius H. Patton, Miss Ethel D. Hubbard; and from the foreign field, Miss Bertha P. Reed of Peking, China, and Mrs. M. L. Gordon of Kyoto, Japan. As alternates to attend the meetings in Synod Hall: Mrs. T. M. Stimpson, Miss Florence A. Moore, Mrs. Philip W. Moen, Mr. and Mrs. George Calder. The steamship Kroonland, of the Red Star line, sailing from New York for Southampton, May 31st, is announced as the official steamer of the American delegates, and some of our representatives will sail on this. Others will sail from Boston on the Zealand of the White Star line, the same day, May 31st, due in Liverpool, June 9th.

This interesting gathering will be held as usual this year at the sanitarium, Clifton Springs, N. Y., June 1-8. Entertainment is offered to all regularly INTERNATIONAL accredited foreign missionaries and appointees. (CHILDREN are not included.) An unusually full and inspiring program for this, the twenty-seventh annual meeting of the Union, is promised. Applications for entertainment should be addressed to Mrs. H. J. Bostwick, Clifton Springs.

SILVER BAY.—As the summer season approaches, the various conferences and assemblies issue their attractive appeals and many busy young women are now making plans to attend at least one of these gatherings and receive refreshment for body and soul. Among the best known of these missionary conventions is that of the Young People's Missionary Movement to be held this year as usual at Silver Bay, Lake George, from July 22-31. Among the helpful features announced in the prospectus for the Ninth Annual General Conference are, "Normal mission study classes under experienced leaders; Conferences on practical plans for conducting missionary work in



local churches; Inspirational addresses on mission fields and the Christian life; Afternoons given over to rest and recreation; The opportunity to talk with missionaries and other leaders relative to one's life work." The Fifth Annual Sunday School Conference will be held at the same place, July 14-21. Further information will be furnished on application to D. Brewer Eddy, 14 Beacon Street, Boston.

Sincere sympathy goes out to the Woman's Presbyterian Board of Philadelphia in their sorrow over the recent death of their president, Mrs. Charles  
MRS. CHARLES Newbold Thorpe. In her association with other organiza-  
N. THORPE. tions she was appreciated and beloved. As a member of the Central Committee on the United Study of Missions, her judgment and aid were highly valued. Those who attended the Northfield Summer School in 1908, will recall her gracious presence and the interesting address which she gave on the opening evening, "We have seen His star in the East."

E. H. S.

When our missionary, Miss Arnott, goes to her home in Kamundongo, in West Central Africa, she must of course take a long sea voyage before she  
TRAVELING reaches Africa at all. Once there she is met at the coast by  
IN AFRICA. one of the gentlemen of the mission, who has brought with him quite a number of native men called carriers, who will carry on their heads the food, tents, bedding and utensils necessary for a camping-out trip of several weeks. It is only recently that there has been a railroad to help them over part of the way, but now it saves them about two weeks' time. Leaving the railroad, they form their caravan and start through the African jungle for their long journey. Certain of the men place heavy loads upon their heads and go along the narrow path, sometimes only wide enough for one person at a time. Other carriers prepare the tepoia in which the missionary is to ride. This is like a hammock swung upon a long pole with an awning stretched over the top to protect the rider from the hot sun. The ends of the pole are put on the shoulders of men, who trot off at a brisk pace while the traveler swings below.

There are many picturesque things about such a journey—listening to the songs of the carriers as they jog along, and to their peculiar signal whistles; watching for the approach of another caravan and exchanging news items; selecting and making the camp for the night or fording a stream, while perhaps the terrifying cries of wild animals may be heard in the forest. But with all the interest of the journey it is exhausting, and our missionaries are looking forward to the time when they may make this trip on a railroad.

—*From Mission Studies.*

## IMPRESSIONS OF NATAL

BY MRS. EDWARD W. CAPEN

Mrs. Capen and her husband have recently made an extensive tour of the missions of the American Board.

WE entered Natal through the port of Durban by steamer from East London, and as we rounded the great bluff we caught sight of this beautiful city. It is set on a hill which extends for miles around the harbor and is built up to the very top with fine European houses—the best rising to the top like cream and forming the fine residential part of Durban known as the Berea. It had such an English air, it was hard to realize that we were



A ZULU KRAAL

landing in "benighted Africa." But it does not take long to find out that even this very British seaport is benighted enough so far as its black population and the conditions under which they live are concerned. It is no exaggeration to say that their life here is worse than in their heathen kraals far back in the country away from every civilized influence, for the boasted white civilization has taken away from them the stern obedience to savage law and the moral restraints of the old tribal and family life. Instead it has imposed upon them the weaknesses and laxity of European laws, with easy punishments which do not command their respect and a license and abandon

in immorality which is ruining them body and soul. As servants or employees of white men they are treated all too often with anything but consideration by the superior Englishman and his children!

Durban is one of the most cosmopolitan cities in the world—the meeting place of all nations—but Indians, Englishmen and natives predominate. There is an Indian market in Durban which is as thoroughly Indian as anything you can find in Bombay. It is also one of the gayest cities in the world in its street scenes. No one who has seen them can ever forget the 'ricksha boys, all natives of the country and as wild and barbaric in their dress as any medicine man in the jungles! An imposing headdress is their chief delight,—a feather duster, vivid green or scarlet or variegated, a pair of horns with a pompon or two, a huge bunch of feathers or plumes or sticks,—these are “a thing of beauty and a joy forever” to them, but absolutely grotesque to a foreigner. The rest of their toilet is extremely simple—a white blouse with loose knee breeches trimmed with red borders. They run like the wind, and have been known to outrun an electric car to the station. But I fear their lives are as wild as their dress, and like the street Arabs of our country, no one is particularly interested in their welfare. What a blessing the Y. M. C. A., with boys' clubs, might be to these countless 'ricksha boys whose human labor is one of the chief means of transit in the city!

All too little is being done to reach the thousands of natives in Durban. Our board has two or three small churches, a dispensary, a night school or two, and two much overworked missionary families to stem the tide of evil influences, but what are these and a few others like them among so many needy ones? Yet even these are multiplied in their power like the loaves and fishes and are doing a work out of all proportion to their number.

But Durban is not Natal. To see Natal, you must travel partly by train and partly by donkey cart or cape cart with a pair of horses.

Amanzimtote is reached by train with a carriage drive of six miles from the station to the mission. Such royal welcomes as we had here and at Mapumulo and Esidumbini! Bands of school children with palm branches in their hands came out on the road to meet us and escort us to the church with singing.

Amanzimtote had a charmed sound for me because the first mission band that I joined as a child was the Sarah Adams Mission Band, named for one of the early missionaries of this station, the American name of which is Adams.

One day going through the native village, we heard the sound of singing and found the people all gathered in one hut for a beer-drink or a wedding

or both, but they welcomed us into the hut and spread a mat for us to sit on. We had to stoop as we entered for the door was not more than four feet high. Custom required us to enter and leave headforemost so as not to offend the host by the fear that he would thrust an assegai into our backs.

No need to describe the interior; there isn't much to describe—no windows, no furniture, but a few iron pots and gourd dippers, a short broom and a few implements, perhaps a wooden pillow for the head of the house, which serves his lordship for a stool by day and which he uses more than the garden implements. In fact, like "The Gentleman of the Plush



SCHOOL CHILDREN AT MAPUMULO

Rocker," he isn't lazy, but "he was just born for luxury." He sits outside and smokes contentedly all day, while his wife hoes the garden with a baby strapped on her back. And yet this isn't the real truth about him. He really has never had a fair chance to show what he can do. The climate and simplicity of life induced laziness. There was no need to hurry and if he was ambitious and tried to better himself, his chief or neighbors would be jealous and soon seize his crops or burn his dwelling. Then, too, wives were cheap and must be kept busy. Besides there was a sort of division of labor which allotted war and hunting to him and the rest to his wives.

The fire on the floor in the middle of the hut fills the interior with smoke and blackens all the grass roof to a shiny ebony. Fortunately for us, we did not know until afterward that there were probably more cockroaches than grass in the roof, but they did not drop on us so we had no cause to complain. We sat near the door with perhaps thirty half-naked men and women in a charmed circle, and naked babies and dogs and goats all around us. I shall never forget that black and smoky sight, with Mr. Ransom



LUNCH HOUR AT ESIDUMBINI

telling them of One who came to keep them from sin and evil. What an opportunity!

Traveling in Natal is not so exciting as in our West Coast Mission, but it is novel for a stranger. A good cape cart is quite a respectable looking two-wheeled vehicle, and is fairly comfortable with its two seats balanced on the axle and a covered top like a buggy. There is no way out from the back seat except over the front seat and the driver and the baggage. The baggage helps to keep the balance or a heavy stone if there is no baggage.

Seventy miles in a cape cart to Mapumulo and Esidumbini may sound romantic, but the horses had a trick of turning around when they scented a

hill and nothing could stop them but lightening the load, as if they knew we always walked uphill by choice! It doesn't take long to be persuaded on a trip like this that Natal is all hills, and you begin to understand how difficult and wearisome itinerating in this country must be. The Zulu kraals, like circles of large beehives, are conspicuous on many knolls and hillsides, but many are so hidden away that they are not seen as one keeps to the road.

The early missionaries had an eye to scenery, and Esidumbini is set on a hill with a neat row of buildings and fine avenue of trees—the missionary house, the guest house, the village school and the church. The school



INANDA LAUNDRY

room was the most lively part of the compound on our arrival,—sixty or seventy little people with shining black faces, all eager to learn their letters and figures. How proud they were to read for the visitors! And with what lightning rapidity they proved their ability! At the lunch hour out of doors they were a sight worth seeing. They all sat in a circle on the ground and each received a bowl full of *mealies* (Indian corn) ladled out from a big black steaming caldron. No spoons needed—no time wasted—no scraps left! Surely the inertness of their fathers has not descended upon these lively energetic children, and the next generation will see a different industrial

problem if these little ones are taught to use their hands as well as their heads.

One more trip in Natal will never be forgotten. Inanda is reached by railway also, with six miles at the end to travel by donkey carriage. For seventeen years that buggy had served the girls' school at Inanda! They deserve a better one. The driver walked all the way and the donkeys walked, too. They covered six miles in three hours!

A few deep impressions of this splendid girls' school have stayed with me. The work is elementary but thorough and at the same time practical and sensible. The girls do all the farming and raising of crops, and incidentally wage war on snakes and weeds in the process! They also do all the laundry work, learn how to sew and cook and make good homes as well as how to read and write. Surely education is not spoiling these girls for hard work in their native kraals. They may want better things, but they are living a life of immense usefulness and uplift among their own people.

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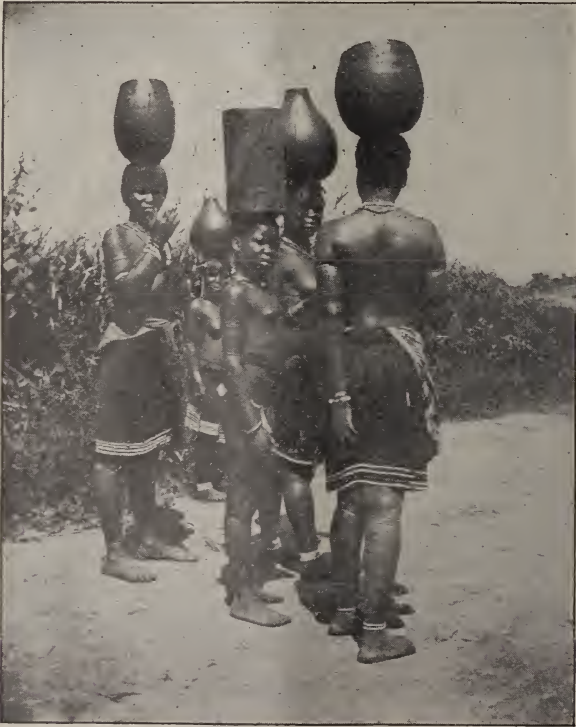
## THE ZULU WOMAN AND THE MEDICAL MISSIONARY

BY DR. JAMES B. MCCORD, DURBAN

**B**APETIKA was bewitched. She was sure that she was bewitched, else how could this sickness have come upon her? She had never been sick before except once when a strange young man had thrown medicine on her. But then her father's old doctor, wise in all sorts of witchcraft, had given her medicine to overcome the charm laid upon her and she had quickly recovered. Her father was chief of the Kwanyanas, and had called all the doctors of his own tribe and then of the neighboring tribes to see if they could cure this sickness, but they could not. The smelling-out doctor told her she was bewitched, but could not tell who bewitched her. At last her father called the smelling-out doctor again and demanded to know where was a doctor who could cure her. And he, after going through many wonderful and mystic ceremonies, told the chief that she must go to Durban, the large town by the sea, and there he would find the doctor who would cure this great sickness.

When Bapetika arrived in Durban, she was thin and wasted. An internal growth was eating her life away,—a growth that nothing but the surgeon's knife could cure. She had come with her mother, for her father was detained by his duties as chief. But he had sent plenty of money to pay the doctor, and the first thing that the girl and her mother did on their arrival was to find one of the brothers, who was working in one of the stores, and

from him inquire who was the best doctor in town, most learned in the ways of witchcraft. As the result of the family conference it was decided that Dr. Mgobozi was the best and wisest, for he was big and he was fat, and he understood many kinds of witchcraft. So to Dr. Mgobozi they went. Dr. Mgobozi was sitting on the mud floor of the hut when they entered. Several other women came in to see the case and hear what the great doctor would say. He was big and dignified and solemn. After asking a few questions he proceeded to the important act of divining. For this purpose he took



ZULU WOMEN CARRYING WATER

some wonderful little bones out of his medicine bag and threw them as dice are thrown. He examined them carefully while the onlookers and the patient held their breath. After throwing them several times he gravely announced to the patient that she had a wild beast inside of her and that it was going to kill her, but that he could cure her for \$100. This was unexpected good fortune, for she could actually be cured and they had the neces-



sary money with them. The next important step, the transfer of the cash, was then about to take place.

But "there's mony a slip 'twixt the cup and the lip." Joseph Mgobozi, the doctor's younger brother, came into the room. Joseph had received something of an education and was employed in a small mission hospital in town. He had no medical training, but had seen many cases similar to this one and knew their gravity. He also knew something about the Zulu system of medical treatment. He addressed his older and bigger and heathen brother somewhat roughly. "Here, brother, what do you mean by doctor-



CHURCH AND DISPENSARY AT DURBAN

ing such a case as this? You will surely kill her. This is a case for my doctor to operate on. I have seen him cure many such." His counsel prevailed. Perhaps his heathen brother was somewhat relieved to be rid of the case, for though he knew how to make the patients vomit out many diseases, and though he knew other ways to make a patient take medicine, this case seemed rather more formidable than most of those he had seen. Be that as it may, Bapetika was brought to the mission cottage hospital and underwent a severe and difficult operation, and in about a month returned to her father's kraal, fully recovered in health and spirits and with something of a knowledge of Christ in her heart.

This is not a fairy tale, gentle reader. It is a real story about real people. And if you should go to Chief Kwanyana's kraal and inquire for one Bape-tika, you would find a pretty, sweet-faced girl of eighteen or twenty, and she would love to tell you all about it. She may still be dressed as a heathen or perhaps she is now dressed as a Christian, and perhaps she has gathered a few earnest souls around her and is telling them of what she learned at the mission hospital. It all occurred a year and a half ago, and I have not heard of her lately.

And she is but one of thousands. Not thousands with the same disease, and not many of the thousands find their way to intelligent and scientific treatment. The great majority of them have "suffered many things of many physicians," and if you ever came under the tender care of a Zulu doctor you would know what that means.

The anxious mother watches her tiny baby pine away and die, as her other children have done before, and no one is there to tell her that the indigestion is caused by the porridge and sweet potatoes which she has to poke into the baby's mouth with her finger, or by the condensed milk fed out of a dirty bottle that has never been washed. Many a woman faces death, yes, and meets death, too, with fatalistic resignation, where a little skillful attention would bring her, instead, into the almost delirious joy of motherhood. Many a woman sits at her kraal, a misery to herself and an object of loathing to all about her, where a little surgical attention would restore her to the joy of recovered health. Many a woman lives a life of invalidism for want of the medicine to cure her, or of the knowledge of how to live and be well where no medicine is needed. Many of these people do not come for treatment when treatment is within reach. It is part of the medical work among the Zulus to teach them that help can be had if they will but come for it. But they are learning, and they are coming. Surgical work impresses them, and a hospital, even a small and poorly furnished one, where they are received in a friendly and considerate spirit, wins their confidence.

In Durban we have recently moved into a better and larger hospital, but it is still far short of the hospitals which you see in America. The patients sleep on the floor for the most part, eat the plainest of food, and often complain that the blankets are too thin on a cold night. But the medical work among the Zulus is self-supporting. This has its advantages; but a self-supporting hospital among poor patients cannot have the luxuries that an endowed institution can have, and alas, it cannot be as generous as it would like to be in dispensing healing without money and without price. The Zulu is willing and, I might almost say, anxious, to pay for his medical treatment—when he has the money. Sometimes he hasn't the money and then is the time when

the question arises, "Shall we refuse this case for lack of money, or shall we take it in, trusting that we can safely steer a little closer to that ragged edge, beyond which one cannot go without tumbling off?"

But, with all his questions and perplexities, the life of the missionary physician is a happy one. The saving of life and the relief of suffering is not as important as the saving of souls, but it is one step in the salvation of the soul and a step for which the patient feels the liveliest gratitude. And to add a little to the sum of human happiness is surely a worthy ambition.

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### AN UMZUMBE GRADUATE

In the *Southern Workman* for March is an interesting article by Fanny Mabuda now studying at Hampton Institute. The writer, a Zulu from Umzumbe, Natal, is a graduate of the Umzumbe Home, and also of the Lovedale Institute at Cape Colony. She has come across the water to study fresh methods of teaching native girls to help their own people. The extract given here tells her story:—

My father was born a heathen. He came as a young man to work for the missionaries and was afterwards converted. His friends opposed him in this change, because if he became a Christian he would lose his position as his father's heir, and neither could he receive any cattle as pay for his sisters when they were married. But he would not give up. He went to the Bible school and became assistant to the missionary. After a time he was made pastor of the little church, which now numbers some three hundred members.

He married a girl who had been at one of the mission schools. They have done what I suppose all ministers do, that is, attend to the work of their church and out-stations, and besides that, raise food for their large household. They also have sent three children to school. They did not bring any of the heathen customs into their family, so that all that their children know of them has been learned outside their home.

In connection with this little church, and also with the mission work, I will tell about a heathen young man who received the gospel while at work in one of our towns. When he returned to his home he taught his friends what he had received. Then he sent and asked my father to send a man to teach his people. That place now has a prosperous mission school. Before I left home the people were planning to send this young man to the theological seminary and afterwards have him ordained as their pastor.

The early work of the missionaries was most excellent, but devoted men and women have been constantly extending and strengthening it to meet the growing needs of the people. There is, however, much remaining to be

done. There are many who are still living in their heathen state. Many girls and boys who have gone through our mission schools are now doing good work as teachers at their home schools or out among the heathen. I believe that Natal's special need is for more young people who are well trained in industrial as well as in normal work, who will go out and teach their people how to have clean, comfortable homes, and how to till the soil that God has given them.

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## A WEST AFRICA NORTHFIELD

BY MRS. T. W. WOODSIDE

NOTHING in all our work is so calculated to develop our Christian native women in different lines of work as the annual conferences. A delegation of six of the brightest and strongest women from each station and two from each out-station come together for four days' council with all the missionary women who can attend. This year there were seventy-four native delegates and fifteen missionaries.

Having been absent the three previous years I was able to note the decided advancement the women had made in their way of handling the subjects under discussion. There has been a steady growth in numbers, in intelligence, in interest and in the comprehension of spiritual truths. Those who attended the first conference at Chisamba and this one, were moved to remark many times of the growth above mentioned of our women, and to marvel at the way in which our most sanguine expectations had been more than realized. Scarcely less is the benefit to the missionaries, who never in any other way get together in such numbers. The English sessions in which they alone meet are times of refreshing. They can there pray and counsel together over the peculiar problems to be met in this field. The two missions, English and American, thus meeting in perfect harmony and for a common purpose, receive mutual help and inspiration.

The conference this year was favored in having for its use the beautiful new Temple at Chisamba which has just been completed. We were told that the entire structure was the voluntary work of the native church and adherents. The building will seat nearly one thousand people. The pulpit, furniture, railing, chairs, choir benches, communion table, auditorium seats, panel doors, windows and frames, all native workmanship, are all beautifully done. The material was not furnished by a planing mill, but the young men carpenters went to the forest, cut down the trees, dragged them in with oxen, sawed them up into boards out of which was fashioned

all this beautiful furniture. The walls are sun-dried bricks, plastered smoothly and whitened on the inside with a white clay made into a white-wash. Eight immense red wood pillars support the heavy grass-thatched roof. This may be a digression from the subject, but it gives a glimpse of this building in the "wilds of Central Africa." (See frontispiece.)

During the sessions of the conference it is the custom for each subject to be opened by a paper carefully prepared by one of the missionaries. A woman from the same station is asked to lead the discussion which follows, and not infrequently a dozen women will speak on one subject. At this conference each Umbundu meeting was opened by a devotional service led by a native woman from one or the other of the stations. Can you see her standing there before the audience, book in hand, dressed in the native costume of a short-sleeved cotton jacket and loin-cloth and a handkerchief turban on her head, a baby on the back? If the baby happens to get fidgety or to cry it is whisked around to the front to receive the never failing panacea as the woman deliberately proceeds with her remarks. The subjects under consideration this year were the following: "How can the women help their husbands in the work of the Lord." The main point here was when the husbands go off on evangelistic trips the wives should not be slow to furnish them the necessary food and words of encouragement and prayer for their success. "Trials and Sufferings turned into Blessings." The point made was that strength of Christian character comes through trial. Job was cited as an example. "Marriage customs among Christians," was the next paper, and told why many of the customs among the heathen must be abandoned by the Christian. "Filth and carelessness a cause of disease," was a paper dealing chiefly with contagious diseases, also worms and itch, two very prevalent diseases among these people. "Work of Christian women among their unconverted sisters." She must not be content with her own good fortune, but must strive to bring others into the light. A short report from a delegate from each station and out-station made up the program of the final Umbundu meeting.

On returning to the several stations the native delegates are asked to report either in women's meetings or in the public congregations on all the subjects discussed; thus in all, hundreds of people are benefited by these conferences. One of the best features of the whole thing is that the African woman is finding her rightful place in the social scale. The men are forced to the conviction, if not to full admission, that women are not so stupid after all, that they have intellect, and are capable of something more than to dig in the soil and produce the daily food, that she is even capable of being man's equal.

## A TRANSFORMED LIFE AT MT. SILINDA

BY MRS. GEORGE A. WILDER

IN addition to the schools begun at Mt. Silinda in the Rhodesian Mission of the American Board in 1893, there are two others—one at Chikore, a day and boarding school for native boys and girls, and the other in the town of Melsetter, about sixty-five miles north from Mt. Silinda, where Miss Gilson has charge of a school for European boys and girls,—children of the settlers in Melsetter District.

This latter school was established under government patronage in 1902. The Hon. Cecil Rhodes, late governor-general of Rhodesia, was much



GRAVE OF CECIL RHODES, RHODESIA

interested in the securing of the mission premises now occupied by the Board's mission at Mt. Silinda and Chikore.

Most of the readers of *LIFE AND LIGHT* probably know that at Mt. Silinda there is quite an extensive industrial plant, which is an aid in teaching the boys who come there some of the industries of life,—such as sawing, planing, making doors and windows, flooring boards, cabinets and wardrobes for house furnishings, brick and tile making, as well as agricultural work.

Some of the boys and girls who came in 1893 have now married and are living on the stations at Mt. Silinda and Chikore, or at some of the out-

stations like Matanga's, where a native Christian is in charge under white supervision.

Is there any marked change to be observed in the lives of these young people? Let us take a typical instance. Can you see that girl crouching down there by the fire with a few miserable rags to cover some of her nakedness? She has just come in this morning, and says she wants to live with us. She slept last night in a tree, because she was afraid to go to a kraal, lest her people should discover her there. She tied herself into the tree with such material as was readiest to her hand that she might not drop out of it—a prey to lions and leopards—when overcome by weariness, she



MAIN STREET IN BULAWAYO, EAST AFRICA

should fall asleep. She has come from the Sabi district, the low-lying lands to the west of Chikore. She has refused to marry the man to whom she is sold! It is the same old story of heathen Africa. We ask her the usual questions. What has she come for, does she want to go to school? She says she has come to "Kolwa,"—to believe. Nothing is said about the husband—that is still in the background. As deceit and lying are the groundwork of the native character, you ask some girl whom you have learned to trust, to question her, and by that means you get at the truth of the matter.

The girl remains; her hair is shorn; she is conducted to the river where a bath is taken, her rags washed, and she returns with a beaming smile on her face.

Sometimes a girl seems to dread the arrival of her father or owner, but this one is quite indifferent, and the father evidently is not much concerned about the safety of his daughter, as day after day passes and he does not appear. Finally, one day the girl comes from school, running to get inside the hut before the fond (?) parent can seize her. A palaver is held as soon as the missionary arrives on the scene, and the girl is told to make her choice—to go or to stay. The father can see for himself that she is a free agent and is not coerced.

She decides to stay, and soon develops a great taste for sewing. She has some object to gain thereby, also, for she has been told that she is to make her first dress. The garment is cut and basted for her, and it is rather astonishing we think that she can learn so quickly to wield a needle so well, for a needle is a very small instrument in comparison with a native pick or hoe! At last she appears clad, and behold, such a transformation that we hardly recognize her to be the same girl! She carries her head higher, and shows that she has gained self-respect. She goes to school daily, has two hours instruction in sewing when lessons are over, learns domestic work in the missionary's home, and becomes quite proficient in the art of cooking, which she thoroughly enjoys.

Some day a young man approaches the missionary, who is in the place of a father, and asks her hand in marriage. Consent is given, as he seems to be a worthy young man, and he then goes out to the mines, or to some town, perhaps to Bulawayo, to earn the wherewithal to satisfy her parents' demands, and to buy the trousseau for the bride to be. A wedding is announced and great preparations are made for the accompanying feast. The Bridal March from Lohengrin is played on the "baby organ," the doors are shut and vows are said as at any marriage. As soon as they are pronounced husband and wife congratulations are in order, then the marriage certificates are to be signed, according to English law, first by the groom, then by the bride and two witnesses, this being rather a lengthy process for them. Zulu and Chindau hymns are sung in the schoolhouse church.

After the ceremony the bride, leaning on the arm of her husband, goes out of the church, a procession is formed and they march, two by two, up to the missionary's house, where the bride disappears for a time, to reappear in another frock more suited to the duties she has to perform in connection with the wedding feast.

They sing till late at night, and the wedding day is over, a Christian home is begun, and, poor though it may be, how infinitely different from that of a sister or brother in heathendom.

Her husband has a neat and new upright house ready for her to live in;



chairs and tables have been made, also a bedstead. They no longer eat from the floor, but can sit together at the table.

The wife has learned to iron, so that after she has washed their clothes she is able to iron them as well, and they consider that an essential of good housekeeping, though they may wear a dirty, ragged dress while waiting for a convenient time in which to iron a clean one!

They have much to learn in their new state, but each takes hold with a will. They work in the gardens together, as housework does not require as much of the wife's time as in America. A little flower garden may soon be seen near the house, then—a bottle or tin doing duty for a vase—the flowers will appear upon their table. Grass is collected and dried, or corn husks used to fill a mattress.

They seem very fond of each other, and each tries to help the other in ways that a heathen man and woman know nothing about.

There is no doubt of the helpful Christian influence on their lives of the Christian schools and homes that have been established in this dark corner of the earth. Cleanliness, more truthfulness, more regard for the rights of their neighbors, less quarrelsomeness and a desire to follow Christ in their lives are some of the beautiful fruits now appearing in Mt. Silinda.

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## OUR SCHOOL IN SPAIN

BY MISS KATE G. LAMSON

AN important step about to be taken by the Woman's Board in Spain is deserving of more than a brief notice. By a recent decision of the Executive Committee the school, started by Mrs. Gulick with one pupil in Santander in 1875, and later conducted for seventeen years in San Sebastian, for five years in Biarritz, France (during the Spanish-American War and subsequent to it), and for the last seven years in Madrid, will now once more be removed to another city of Spain.

The friends of the work have been aware of the organization of a body of people interested in the cause of education who, in 1892, were incorporated by an act of the Massachusetts Legislature. Their purpose was to raise money for an academic building for the school and to be empowered legally to hold property in Spain. The charter of this corporation gave to them the legal right to the name, International Institute for Girls in Spain.

Already, in the day of Mrs. Gulick's active efforts in behalf of the school, she had begun a systematic plan of approach to girls' colleges and seminaries, hoping thereby to secure gifts for the desired building. Finding it more

possible to enlist the interest of students in the girls of Spain than in the building which would shelter them, she offered scholarships which in several instances were permanently assumed. After Mrs. Gulick's death a league was formed, auxiliary to the corporation, for the purpose of continuing and developing the work in schools and colleges in this country. Gradually the desirability of maintaining and directing a school of their own in Madrid took form in the minds of the Directors of the International Institute, and in 1906 the school was divided. During the years 1906-1909 the courses of study followed by the two schools were kept quite distinct, the Institute providing the most advanced classes which would correspond with our collegiate work. The Woman's Board continued its large work in fitting girls to be teachers and to occupy various positions of usefulness in the business and social world, and for the school then took the name of Normal and Preparatory School for Spanish Girls.

Since as yet there is no general desire on the part of the Spanish people for higher education for their daughters, and no girls in all Spain are prepared to receive it except such as have been through the school of the Woman's Board and therein proved both ability and readiness for the most advanced work, the number of students in the International Institute has inevitably been quite small. With the purpose of increasing the student body numerically and enlarging the income of the school, the Directors of the International Institute for girls in Spain now propose to receive pupils of all ages and intellectual grades. The close association of the two schools since 1906, occupying the same class rooms, mingling in classes, uniting as one in general exercises, has presented an unbroken front, for the most part, to the Spanish people. This would be quite otherwise if two schools should exist side by side, offering the same courses of study and seeking to secure students from the same classes in the community. It would therefore seem better to avert this unfortunate result by so far separating the schools as to create wholly distinct centers of educational work. As the Corporation owns property in Madrid and the Woman's Board school is only a tenant in the building it occupies, there is one natural reason why removal should be by the Board. On the other hand it would be useless to deny that such a step involves the greatest sacrifice. Madrid has for many years been the goal aimed at for the school. This alone is the capital city of Spain, containing unique treasures of art and history, offering advantages not to be found elsewhere and occupying, geographically, the approximate center of the country. Fully realizing the seriousness of turning away from our promised land after being once established in it, the cost in money and effort which such a move involves, and the uncertainties attending the result, the Executive Committee of the Board has yet felt constrained to pursue this course.

At this writing the exact location is not determined upon, but wherever it may be, the aim of the school will be the same as during these thirty-five years of its growth. To fit for usefulness as Christian women is the supreme object of our efforts. With this end in view our Faculty are carefully selected and sent out in nearly every case under full missionary appointment. The same efficient staff who have brought the school to its present degree of success will go with it to its new home and continue its development there.

It is the hope of the Woman's Board in taking this important step that great good will follow to the cause of Christian education for the girls of Spain. Certainly two centers should reach a much enlarged constituency in Spain. The fine academic building now nearing completion and the beautiful residence for the Faculty and boarding pupils purchased by the Corporation in the most desirable part of Madrid, furnish a plant which should prove a great attraction to their school. A strengthening of their Faculty by recent appointments should tend in the same direction.

The long experience of the Board in conducting a Christian school in Spain, aided by its varied experience along the same line in other lands, gives ground to believe that wherever its work is reopened a successful and useful enterprise will develop. The history of the school goes with it to its new home, the confidence and esteem of the Spanish people are inalienably centered upon it, and it must ever be the highest memorial to Alice Gordon Gulick, whose missionary life, of twenty-eight years' duration, was devoted to its upbuilding. To this end the earnest prayers and active co-operation of the friends of the Board and of this special department of its work are solicited.

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## MISSIONARY NEWS

**REFORM IN THE CONGO.**—While the new scheme for reform in the Congo announced by the new Belgian Minister of the Colonies, M. Renkin, is far from satisfactory, it does recognize the right of the natives to harvest the products of the soil and the right of other natives to freedom of commerce in a part of the territory. The new king of Belgium, Albert, has visited the Congo, and is said to be much shocked by conditions there.

A correspondent in the "Foreign Field" of the Wesleyan Methodist Church writes of the religious condition among the gold miners of West Africa: "At each of the mines I visited were from forty to eighty Europeans, and one or two thousand natives working under them. This growing

industry has created an immense amount of trade of all kinds, and there is a vast work to be done among our fellow-countrymen. They are exiles, counting the days for their return, and they need every help to godly living that can be afforded them. And besides them all there is the countless host of West Africa's own needy children waiting for the Bread of Life."

One evening at nightfall, a few months ago, says the *Book of Missions*, a missionary on the Congo River in a steam launch, seeking a place to moor the boat for the night, was startled by a lusty chorus of men's voices singing in the native language, "All hail the power of Jesus' name." The missionary had found his place to stop; for there among the reeds were some big canoes full of young Africans on a fishing excursion and there were Christians among them with Bibles and hymn books. And this in the heart of the Dark Continent! As the missionary joined in the words "and crown him Lord of all," he felt somewhat as old Simeon did in the temple, satisfied because he had seen the salvation of the Lord.—*Christian Work and Evangelist*.

CHINA.—As an outcome of the revival in Nanking, some seventy students in the University have voluntarily offered themselves for the ministry of the gospel. At Weihien, also, one hundred and forty men of the Shantung College, and twenty-five academy students have similarly dedicated their lives. This occurred during a week of meetings which were arranged by the students themselves. The students were specially influenced by the "manly appeal for whole-hearted surrender to Christ," made by a Chinese pastor, an influential alumnus of the college.—*Woman's Work*.

TEMPLE DANCING-GIRLS.—The Mysore State has, by an order, permanently abolished from its temple establishments the system of *devadasis* (female servants of the god), on the ground that the high ideals entertained of their calling have long since degenerated, and they are now notoriously women of loose morals. On this fact the *Times of India* says: "The action of the Mysore Government is a remarkable advance in the name of humanity. Three years ago a number of enlightened members of the Hindu community memorialized the Bombay Government to suppress the custom, but it was found impossible to take action; for, though enlightened Hindu opinion in all parts, where the practice obtained, condemned it, the Government was universally advised against interfering with a system, which is still regarded by masses of the people as having the sanction of their religion. Mysore has been able to take the first step toward better things."—*The Zenana*.

## MISSIONARY LETTERS

## ZULU MISSION

Miss S. May Cook writes from Inanda Seminary :—

Last term just before the senior class went home I told the girls if they could get money enough to pay for their train fares to Durban and boat fare to the Bluff, I would take them to see a steamer and the lighthouse. A very few managed to bring the needed sum of half a dollar; some wrote home after their return to school. Finally enough was obtained for the trips through the help of teachers and friends. Many of the girls were particularly poor. As the class contained twenty-two, it seemed too large a party to take at one time, so one half went in October and the other half in November. A friend in the Union Castle Steamship Company kindly gave us a letter to the captains of the steamers visited. In the first party there were girls who had come from inland districts and had never seen a town or the sea. We started at six o'clock in the morning and reached Durban about eight. A ride on the electric cars to the Point was a great novelty. The next amusing thing was when the little ferryboat in which we were going to the Bluff moved. One girl who had never seen the sea before covered her face with her hands and threw herself on the seat; she thought she surely would be drowned. As no accident occurred they soon recovered from their fears and enjoyed the trip to the Bluff. The amazement of the girls at the sight of the lamp after climbing up the stairs of the lighthouse, was enjoyable. They really had no idea what they were going to see. The light shining on the reflectors was very bright, and one girl said, "It pricks my eyes so, I can't look at it." The keepers were very kind and explained everything, and were so ready to do all they could to make things plain.

On our return to the Point we visited the steamer. It was a revelation to the girls to see a steamer. So often in their studies they had heard and read of steamers and ships but they had never grasped the idea. On the Walmer Castle, the second steamer visited, the officers and stewards did their utmost to show us everything. Some of us went down into the ice-chambers, and the girls realized what a cold country must be like. Ice and snow are seldom seen in Natal and only in inland districts at the highest altitudes. They did not desire to live in America for Zulu girls do not like cold weather. Several times the girls said, "I do not see how such a great steamer can be wrecked." Once the stewards were convulsed with laughter, for a girl innocently remarked, "I think the Breton must be the largest steamer in the world." It is only about thirteen hundred tons. It was hard to persuade her it was not so. The girls thoroughly enjoyed their

outing and I think they were the admiration and envy of all the rest. On our return home the first time the whole school came out to meet us and surrounded the wagon so that we could hardly alight. The babel of tongues was so great it is wonderful that anything could be heard amid the confusion, all trying to tell at the same time what they had seen. We teachers just stood and watched the scene and wished all could have gone.

Many of our girls are earnest Christians and take an interest in the welfare of others. On Sunday afternoons before the regular service those who wish meet together for prayer. They are really interested in hearing of girls in other countries, as Turkey, China, India, etc. Often selections are read from *LIFE AND LIGHT* of what is being done for girls in other schools. The Zulu girls pray for them and for God's blessing on the people of South Africa and Sudan and the work in this place. Some come regularly; the numbers vary from eight to sixteen.

We have just come to the end of this term; the examinations are over and most of the girls have returned to their homes. The next departure in which we are interested is Miss Phelps'. She needs a rest and change after all her strenuous labors, and we rejoice she can have a furlough; but our hearts sink when we think of next term without her hand on the helm. We know "God is able," and our trust is in him. All the year we shall look forward to her return.

Miss Laura Smith, of Umzumbe, in response to a personal letter referring to her "hardships," writes:—

You speak in your letter of my hardships, but the real truth is, if I must be honest, that I'd much rather live at Umzumbe than in Brooklyn, so that I really ought to be sympathizing with you over the hardships of the tiring city life. Here we have glorious country freedom and wide-stretching views of river and mountain and splendid sunrises and sunsets. We do not have to run for the cars or carry heavy bundles up and down those everlasting stairs to the elevated, nor do we have to live in four rooms on the third floor or rush to the dressmaker every time the fashion of sleeves changes. If we have not read the last novel nobody is shocked, and we are not forced to read the 3.30 supplement to the *World* to learn the absolutely latest sensation. We are never run down by motor cars; we do not have to make fashionable calls or answer the telephone twenty times a day, or listen to the endless roar and din of the city.

So you see that all life has its compensations and blessings, and I try to count mine every day in our happy seclusion, but happier still I am, that the Master deigns to use me in his wonderful service for these neglected and needy children.

## EUROPEAN TURKEY

Mrs. Margaret B. Haskell writes from Philippopolis:—

A ten days' tour in the villages, only three to six hours' ride from Philippopolis, really makes one feel like singing, "Home again, home again from a foreign shore," so great is the contrast between the life of the peasants and that of the citizens. A few weeks ago Mr. Haskell and I took the western-bound train, he to attend the "Congress" of evangelical churches in Sofia, and I to go to Pazardjik, one of our nearest out-stations. I spent two days there, and despite the rain had a very satisfactory meeting with the sisters. It was a comfort to find much greater harmony among them than two years ago, and to see the earnestness with which they are taking up the work while without a pastor. The former pastores, Mrs. Georgieff, has left the impress of her wise and gentle spirit upon them. From here I went on three hours farther, to Abdulari. The jolting of the springless cart was alleviated by conversation with my young driver, who expressed the warmest gratitude to Mrs. Marsh for bringing him into her Loyal Temperance League when he was a small boy. He could not be thankful enough that his pledge has kept him from smoking and drinking like most of his comrades. Arriving in Abdulari, we drew up at the foot of the slope on which the church (used also as schoolhouse) stands. In a moment cries of "Grandma Haskell has come," filled the air, and the children came trooping down to meet me, followed by the teacher, Miss Staikova, a Samokov graduate and for some years a teacher in Monastir. I spent the afternoon in the school of twenty-five children. More are expected, five from Orthodox homes. Miss Staikova seems to be getting her work well in hand. She expressed much gratitude for the year of Bible and normal training she took with my daughter in Samokov. She says it helps her in controlling and interesting the children as well as in work for the women. Although Saturday and Sunday were rainy days we made several calls. The Sabbath morning services were led by one of the brethren, but the Christian Endeavor and general prayer meetings gave me an opportunity to speak to them.

On Monday I took another cart ride of four hours to Tserovo, where I was warily welcomed to the home of the pastor, whose energetic, consecrated wife took me to most of the houses of our people. A woman who resided in Philippopolis last year and attended Evangelist Campbell's meetings, and took copious notes of his sermons, is now living in Tserovo. The village priest is her brother-in-law, and she is stirring him up to preach and giving him her notes as an aid. I smiled inwardly when a young lady told me what a good sermon he had given on the parable of the Sower, as I knew he had been coached on that subject the week before. This same woman

has begun gathering the Orthodox girls on Sabbath afternoons and talking to them on practical religion. I left her tracts to read and discuss.

Our teacher here, Miss Raina Todorova, is a Protestant graduate of the Sofia gymnasium, and has had no training in leading meetings as our Samokov girls have. She has but sixteen pupils enrolled, but seems to me a fine teacher, and her methods speak well for the gymnasium pedagogical course. Also she seems to be sincerely trying to help the children to be good. The opening exercises of the school showed that she is not a stranger to the Bible nor to prayer.

My voice having failed from overmuch use and the very damp weather, it seemed best on Friday to turn my face homeward. It was a rainy day and I reached Pazardjik after a four hours' ride with very wet wraps and wondering if I could with safety continue my journey. But an hour in the home of a friend found me sufficiently dried and fed to be ready for the home stretch, which meant a half hour by carriage and an hour by train. I was never more glad to reach home.

What a privilege I have had in meeting all those dear people. What lessons in patient endurance, in Christian faith and courage and submission I brought away. How kind they have been to me and what pleasant memories I have of my visits. Yes, it pays to be a missionary.

Miss Nicolova continues her Bible work in Ahmatovo. Mrs. Gulemanoff is employed in Sleven and Mrs. Nitcheva in Philippopolis. They are all very capable and consecrated Bible women.

We miss Mrs. Marsh very much, especially in the temperance work.

#### EASTERN TURKEY

Mrs. George C. Reynolds writes from Van :—

This autumn and winter has been an especially busy season. I am inclined to think that most missionaries find that their work increases year by year, as their acquaintance extends among the people and work of every kind, spiritual, intellectual and industrial, multiplies. This work is represented by schools, orphanage, hospital, church and Sunday-school activities, besides many social duties. And now we must begin to improve every opportunity for opening work among the Moslems

In the first place I have an entirely new force of servants and helpers, my house servants having gone to swell the number of United States citizens. I have a faithful and very willing woman who takes pretty good care of the house, can make bread and cook ordinary meat and vegetables, but everything else I must have a hand in.

Second, the work in the rug shop takes a good deal of time and labor. I



have kept the shop open in order to give employment to some of our orphan girls who are living with friends outside the orphanage, but whose support I must assure. It is so much better to give work than to furnish food and clothes freely, especially to girls between eighteen and twenty years of age. There is no work to be found here; girls cannot go out to service, as only a very few people can afford servants, and all who can are abundantly and permanently supplied. As I cannot afford to keep an overseer and cannot make the work pay, I must care for and oversee it. I must design the rugs, prepare the patterns and see to their being properly started. Occasionally I do not go into the room for a day, but sometimes I must spend three or four hours there. I hope to be able to close the shop next autumn unless the working off of some of our orphan girls compels me to continue it. We are closing up our girls' orphanage but still have some fifteen girls on our hands. I do not wish to continue this work as I need the time it takes for the regular mission work.

Third, some friends ask if I am still marrying and giving in marriage. I am. I have married off four in the last four months, one more goes next week, and still a sixth within a month. It is not the getting the outfit ready that wears on me but the hours that go in arranging for engagement,—the hours that go in searching out the character of the young man applying and of refusing when necessary, at which times they spend hours in persistent demands and persuasions. Happily, the end of this work is in sight as only fifteen remain! A few of these will become teachers, for whose marrying I will not be responsible.

I now give you a day's experience. Algebra class from 10 to 10.45. Before going to this class the arrangements for the day's housekeeping and for the work in the rug shop are made. When I return after the class, four women are in my room (it is post day), and each one has something to send to America. Not one package is done up. When I ask, I fear rather impatiently, "Why did you not prepare these things for the post?" the answer comes, "We do not know how to fix them so that they will go safely;" and if I had stopped to think, I should have known that most of them had neither paper nor string with which to prepare them. The first is a young woman who has made a package of lace and is very anxious to send it to her sister-in-law in America, probably hoping for money in return. This necessitates an interview with Mrs. Ussher as to how much can be sent free and how it can be sent so as not to evade duties; finally a note is written to the recipient asking how it is to be sent and how much she is ready to pay duty on. The other three have photographs and letters. One poor widow has walked three miles in six inches of newly fallen snow to send a letter

and a photograph to a son in America, and beseeches that they go safely. Unfortunately his address was written on one corner of the envelope and in opening the letter the really necessary portion had been torn away, and I had nothing but the postmark to guide me. A few lines are written to the postmaster, suggesting one or two methods by which the owner may be found. When the last parcel is disposed of it is afternoon. In the meantime another woman has come in, saying that her sister is sick and she and her family have nothing to eat and will I please send the doctor and also food for the family. Since our doctor is a very busy man, and it is easy to be imposed upon, I start out myself on a half-mile walk to call on her and on our old gardener who is sick in bed. I come home, see the doctor, send a few necessaries, and it is half-past four. The whole day is gone, and not one thing I had hoped to do has been accomplished. If you say that I ought to have some one capable of seeing to such things, I can only say that the great exodus to Europe and America of our helpers leaves me without anyone. This exodus imposes heavy burdens on us all, but since we cannot insure safety and success to anyone in this land, we cannot urge any to stay save on the ground of their duty to their own people. The affair at Adana so sapped the confidence of the people that most who can leave the country are anxious to do so, and business though somewhat better than last year does not revive. The great need is for work for both men and women.

Our directly spiritual work has been carried on under many difficulties during the past two years. It has been a time for holding our own,—a time when we have had simply to trust in Christ, the great head of the church. We see some good signs, though we have not received the abundant spiritual outpouring we have prayed for. I ask you to pray for this, and also that we missionaries may be in the place where God can consistently use and bless us.

#### MADURA MISSION

From the Mission Hospital, Madura, Dr. Frank Van Allen writes this cheering word:—

Yesterday I assisted Dr. Parker in an operation in her new operating room in the Harriet Newell Annex, and it was such a pleasure to experience the convenience and feeling of comfort of that fine operating room. It is large and light and lofty and fastidiously clean; the walls are painted with an enamel paint which is as shiny and hard as glass. The furniture is all modern. The whole is such a contrast to the little operating room of former times. I wish that you could see it.

## MARATHI MISSION

Dr. Ruth P. Hume writes from Ahmednagar :—

We are gladly looking forward to Dr. Stephenson's arrival on March 4th. She will put new life into us all. We have lately had some serious and successful cases for which we are very grateful to God. Two abdominal operations have been most successful. Some serious burns have healed up, cataracts have been extracted; to-night a ten-year-old girl was brought in with tetanus, and there are hopes of recovery. It is astonishing how much tetanus there is in India. There have been a number of cases of relapsing fever, but it is not nearly so severe in Indians as in Europeans. I broke my rule of not treating men and grown-up boys, and have been attending Mr. Modak's eldest son who is now recovering from typhoid with heart complications. He had already been seen by the two best Indian doctors in Ahmednagar, who confessed that they did not understand the case. Neither did I at first, because it showed some unusual conditions. And the reaction did not appear until the thirtieth day. Last Sunday he sent a letter to be read in church, thanking all who had been praying for him and expressing gratitude to God for recovery and dedicating himself to God.

We shall shortly be graduating four nurses, two to go to the Basel Mission, whence they originally came, the other two to continue with us at present. They have not had the training they should but we have done the best we could, and Miss Johnson will be able to do more and more for them. We shall now be receiving probationers who have studied in the fourth and fifth Anglo-Vernacular standards. It is much easier now to find nurses with a higher education than five years ago, and we find them more easily in our mission than many other hospitals do.

## NORTH CHINA

Miss Delia D. Leavens, who sailed for China last October, writes of her arrival in Tung-chou, where she is to spend her first year.

Miss Leavens is supported by gifts from Smith College, and the letter is addressed to the students there :—

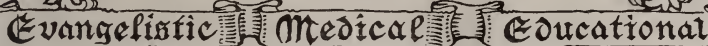
You will be relieved to see the heading of this letter. You may be thinking that with all the visits I have been making I should not reach Tung-chou in time to write 1909 on a letter to you! There was not much of a margin to spare for I arrived in Peking just a week before Christmas. Alice Browne, my Holyoke playmate (the Holyoke missionary with whom I am living), was there to meet me, and as the last train for Tung-chou had gone we spent Sunday in the city. As there are only two trains a

day, we were obliged to descend upon Tung-chou at the early hour of half-past eight Monday morning. It was not too early for a cordial greeting from the twenty other missionaries, nearly all of whom were at the station to meet us. Our compound is between the railroad and the city wall, only a few minutes' walk for the little procession. The college buildings and the foreigners' houses are all new since 1900. It is much airier and pleasanter not to live inside the city walls.

Christmas made a good excuse for not beginning to study the very first thing on arriving, but I was not sorry to meet my honorable teacher on Monday morning and be initiated into the work that is to take most of my time for many months to come, and still to offer endless possibilities for years and years. Everyone tells me that I have an unusually good teacher. I wish you could see him in his long blue garment, black velvet shoes, short, sleeveless jacket and cap, "with a little red button on top," and neatly braided queue finished with long black tassels. Can you imagine us sitting side by side at the dining-room table, while he makes strange sounds which I strive to imitate? We stick closely to our chanting, varied by the writing of characters, for three long morning hours. We are not tempted to waste our time in idle talk for his English seems to be limited to such phrases as "Good-bye," "Yes," "No," and my Chinese has only reached the stage of "Please sit down," and "Elder born, what is your honorable name?" Were I to reply to this question in Chinese, I should say, "My unworthy name is (not Leavens but) Leh." It is customary for foreigners to assume a Chinese name as much like the English in sound or meaning as possible. As there are only about one hundred to choose from, "Leh" is as near as I could come to mine. It is followed by a title, "jiowsha," which being interpreted means "single lady teacher."

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LAST year, the foreign mission boards and societies of the United States raised over nine million dollars for foreign mission work of every description. But from the mission fields, out of the poverty of the natives, came over a million and a half of dollars. Surely here is proof of the stuff of which these new converts are made.

Junior WorkEvangelistic Medical Educational

## THE AMBITIOUS LEADER

BY MRS. CHARLES H. DANIELS

LEADERS of mission circles might be loosely divided into two classes. Easy-going Leaders and Ambitious Leaders.

The former may do well, the latter very well. If one is easy-going she does not trouble her brain with much study of missions nor allow her heart to grow anxious over the fact that more of the children are out of the circle than in it. A little smattering of missions will suffice to stir up a dish for children. A small meeting of the usual girls and boys is comfortably managed. That same amount pledged eight years ago is readily raised by the present membership. Yes, in the annual report this easy-going leader can write, "There is nothing especially new to mention. Everything is going on about as usual."

"Thanks be" for the women who will lead the children even so—in a pleasant, comfortable path!

The ambitious leader is a type of those church workers who recognize that sensible business principles can be sanctified to good purpose in the earthly kingdom of God. Church treasurers, deacons, chairmen of committees, Bible-school superintendents, even sextons have now and again discovered the value of up-to-date "hustling" in the work of the Lord. It would be wonderful, if it were not obvious, what a difference applied business principles make in the church's life and progress. It will some day be out of fashion to do church work by slipshod methods. The best methods gathered from every source will be none too businesslike, none too ambitious.

Let us now take a snapshot of one ambitious mission band leader. Of course she is scientific, which means in her case that inasmuch as she assumes a certain position of superiority, she will apply herself to understand the subjects involved in her position. She would do that if she superintended a department in a factory or taught biology in the town high school. It is what we call being "up in your subject."

She takes a periodical or two along her line, she reads a fresh book now

and then. She will keep a good stock of missionary literature on hand. The path between herself and her mission board headquarters will be a well-trodden way, so it will not seem to her a momentous undertaking to write for or go for new leaflets, maps, pictures, illustrative objects and mite boxes.

But if one is ambitious to gather about her all the up-to-date paraphernalia of her chosen profession, she certainly will be ambitious to provide convenient accommodations for them all.

Not every one can have shelves and drawers, labeled pigeon holes, a special desk—but labeled boxes are easy, large envelopes and blank books are inexpensive, and rarely a leader but that could make herself some cosy retired nook in her home wherein to keep the well-arranged treasures and to sit among them, thinking, studying, planning her work.

Material—and a Place. The ambitious leader will find a way for them, or, like sentimental Tommy, she will “make a way.” Then she will grow and expand along the intellectual side of her honorable profession. Ere long this ambitious leader will experience an ought-emotion in her soul. “I ought to go to the summer school of missions.” The duty and privilege are realized with a result far exceeding expectation. They all say so. To go to Northfield—or to Silver Bay, to Asheville or to Winona—next summer, have you thought of it definitely, dear mission circle leader? It will round out your missionary culture delightfully.

Ambitions gather about the children of one’s church, all the children—not simply a usual few. Our leader visits every eligible boy and girl and works to accomplish her end. She “keeps something moving.” And it moves forward, too, not backward. She dares to aim to be an expert in her trade. Why not? Expert missionary workers—we need all we can secure. There are now advantages for self-culture leading to expertness, and every leader can find them within her reach.

“Thanks be” for the ambitious leaders who plan large things and best things for all the children!

“The honor of our life

Derives from this: to have a certain aim

Before us always, which our will must seek

Amid the peril of uncertain ways.

Then, though we miss the goal, our search is crowned

With courage, and amid the path we find

A rich reward of unexpected things.”



# Our Work at Home

## THE WORKING PLAN OF ONE SOCIETY

REPEATED expressions of interest and commendation have led me to consent to tell how one Woman's Missionary Union has attempted to have a progressive organization. That we have succeeded to some extent at least, is evident from the interest expressed by our women. One young woman recently said that she regretted being absent from the missionary meeting, and that she received more helpful information from it than from any other service of the week. Many others have said, "Our missionary meetings are better than a club," which was an intended compliment. Others have said, "Our meetings are the best we have ever attended." How have we accomplished these results?

Our aim has been to answer as successfully as possible the old and oft-repeated question as to how to interest more of our women in missions, and thus to add to our working force many who frankly declared themselves indifferent to them, especially to foreign missions.

Realizing that it was neither wise nor fair to depend always upon the "Old Guard," so to speak, for prominent parts, such as the devotional exercises and the papers, we have asked many different women, including the newcomers, to do these things. We have often met with the common excuse, "I cannot speak in public," especially when we have said we preferred a seven-minute talk, rather than a longer and more literary production to be read.

One charming woman, an able college graduate, by the way, said, "I can never talk seven minutes." However, she finally consented to attempt it, and when the day came, she talked easily and most delightfully for twenty-seven minutes, and reached her "lastly" only when she detected an amused expression on the face of the leader.

We make every legitimate effort to induce our young women to join the society, and seek to enlist the college girls. We find them most helpful—always willing and ready to do their best.

It has seemed desirable to have many people take part in each meeting. With that in view we have established a current events half hour for the last part of the meeting. In these days of rapid changes and more rapid interchange of thought it is useless to try to interest people in old ideas. The

periodicals and newspapers give us subjects innumerable, instructive and interesting, pertaining to our missionary work, or having some vital connection with it. As many as six or seven clippings have been found in one edition of a daily paper, available for that part of our meeting and fresh from the world field. At first the habit must be cultivated, but it soon becomes fascinating to watch for such items, date them and put them into an envelope for future use. Then one always has subject-matter ready at short notice. It has been the leader's custom to fill her card-case with clippings when she starts out to make calls, and to ask each woman, when she invited her to the meeting, to tell in her own words the substance of some current event. The members soon acquired the habit of looking for such items themselves. The sons and daughters in the families save them for us. Busy business men have brought home magazines and excerpts to help us. We often have twelve or fifteen women who bring a wealth of information from the various fields. At one meeting twenty-five women took part. Sometimes the subjects are far-reaching, including affairs of state and nations, but they are such as bear upon the great work of Christian missions. We have followed the United Study Course as a basis for our line of thought, and many times the current events for the following month have a close connection with the subject treated.

Not only have our women become interested and willing to help in these ways, but better still, they are ready to share in the devotional part of our meetings. Sometimes as many as four or five will be ready at one time to offer prayer for the definite objects which have been presented.

Our money is raised wholly by voluntary gifts. Our pledges are carefully chosen, after consultation with the secretary of pledged work, and they have always been met easily, even with a surplus for the general fund.

Some one has truly said, "All that we shall have in the next world will be what we have given in this." Yes, what we have given of love, of sympathy, of loyalty, of prayer and of the means God has given to us. Realizing this great truth, it has been our definite aim to enlist as many women as possible to give of themselves and their substance, for their own sake as well as for the sake of the Master's kingdom for which we work.

F. L. B.

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## SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE. PAPAL LANDS.—"Mexico, To-day and To-morrow," *Cosmopolitan*, April. "Barbarous Mexico," *American Magazine*, April. "Mexico of To-day," from a Catholic standpoint, *Catholic World*, April. "Recent Impressions of Spain," *Catholic World*, April. "Spain's Economic Revival," *Review of Reviews*, March. "A Visit to Bohemia," *Fortnightly Review*, March.

INDIA.—The April *Missionary Review* is largely devoted to India, and includes the following articles: "Education and Evangelism in India's Colleges," "Present Position of Educational Missions in India," "Native Reform Movement in India," "A Converted Hindu Princess," "The Indian



Church: Its Future Mission." The *Twentieth Century* for April has part second of Count Tolstoi's "Message to Young India." The April *Forum* has "Burma from the Irrawaddy Cargo Boat," and the March *Nineteenth Century* has "The Constitutional Experiment in India."

TURKEY.—"The New Régime in Turkey: Its Success and Its Failure," *Forum*, April. "The Future of the Ottoman Empire, *Contemporary Review*, March.

AFRICA.—"Belgium, Britain and the Congo," *Nineteenth Century*, March.

In the *Record of Christian Work* for April is an interesting article entitled "A Missionary's Experience," answering the question, "What difference has your change of environment from England to India made in your Christianity?"

F. V. E.

## WOMAN'S BOARD OF MISSIONS

Receipts from February 18 to March 18, 1910.

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*Eastern Maine Branch*.—Mrs. J. Gertrude Denio, Act. Treas., 347 Hammond St., Bangor. Friend, 20 00

## NEW HAMPSHIRE.

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## MASSACHUSETTS.

*Andover and Woburn Branch*.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Two Friends, 5; Lawrence, United Ch., Woman's Miss. Soc., 20; Lowell, Mrs. Kate Severy, 25; Kirk St. Ch., Woman's Miss. Assoc. (50 of wh. to const. L. M.'s, Mrs. Maria Lacey, Mrs. Carrie B. Currier), 60, 110 00

*Barnstable Branch*.—Miss Carrie E. Mitchell, Treas., South Dennis. Centerville, Missy Soc, Two Members, 1 00

*Berkshire Branch*.—Miss Mabel A. Rice, Act. Treas., 118 Bradford St., Pittsfield. Hinsdale, Aux., 50.28; Housatonic, Aux., 9.10; Lee, First Aux., Friend, 1.65; Pittsfield, South Ch., Aux., 25; C. E. Soc., 2; Stockbridge, Aux., 5, 256 38

*Boston*.—H. N., 2 50

*Essex South Branch*.—Miss Sarah R. Safford, Treas. *pro tem.*, Hamilton. Essex, Dau. of Cov., 5; Gloucester, Aux., 33; Lynn, Central Ch., Aux. (to const. L. M. Miss Alice Jenkins), 25, 63 00

*Franklin County Branch*.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. East Northfield, Mrs. M. J. Hamlin, 10; Greenfield, Aux. (to const. L. M.'s Miss Mary Davenport, Miss Lucia Russell), 50; Orange, Aux., 21.11, Light Bearers, 3.89; Whately, Ladies' Benev. Soc., 10, 95 00

*Hampshire Co. Branch*.—Miss Harriet J. Kuealand, Treas., 8 Paradise Road, Northampton. Hatfield, Real Folks, 25, S. S., 10; Northampton, Smith College, Assoc. for Chr. Work, Miss. Dept., 45, 80 00

*Middlesex Branch*.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. South Framingham, Grace Ch., Mission Club, Senior Br., 17.05; Wayland, Aux., 17, 34 05

*Norfolk and Pilgrim Branch*.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, S. S., 10; Brockton, First Ch., Aux. (Th. Off., 10), 20; Quincy, Bethany Ch., Aux., Th. Off., 9; Randolph, Aux., 130; Weymouth Heights, Aux., 30; Weymouth, South, Old South Ch., Aux. (add'l Th. Off., 30 cts.), 2, Union Ch., Aux. (50 of wh. to const. L. M.'s Mrs. Helen Tirrell, Mrs. George E. Reed), 61.75, 262 75

*Old Colony Branch*.—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. Fall River, Fowler Ch., C. E. Soc., 2 00

*Springfield Branch*.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Mitteneague, S. S. Brigade, 25; South Hadley Falls, Aux. (25 of wh. to const. L. M. Mrs. A. N. Chapin), 30; Springfield, Emmanuel Ch., Aux., 7, Jr. C. E. Soc., 6, 68 00

*Suffolk Branch*.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Coll. at Ann. Meet., 32.39; Boston, Old South Ch., Aux., 169.77, Union Ch., Aux., 40, Y. L. M. S., 5; Brookline, Harvard Ch., Aux., 300, Y. L. F. M. S., 100; Cambridge, First Ch., Aux., 5, Prospect St. Ch., C. E. Soc., 10; Dedham, M. B., 20; Dorchester, Pilgrim Ch., Prim. Dept.,

S. S., 10; Everett, Courtland St. Ch., Jr. C. E. Soc., 1; Faneuil, Aux. (prev. contri. const. L. M. Mrs. Rosa N. Reed); Hyde Park, Mrs. John F. Eliot, 1; Newton, Eliot Ch., Helpers, 21.50, North Ch., Lowry Jr. C. E. Soc., 8; Newton Highlands, Aux., 28.46; Roxbury, Immanuel-Walnut Ave. Ch., For. Dept., 10, Y. L. M. S., 10; Roxbury, West, South Evan. Ch., C. E. Soc., 5; Somerville, Broadway Ch., C. R., 8, Winter Hill Ch., Dan. of Cov., 40.	765 12
<b>Worcester Co. Branch.</b> —Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Boylston, Ladies' Aid Soc., 5; Gardner, Aux., Mem. to Mrs. Wilder, 125; Holden, Aux., 32; Hopedale, Pro Christo Club, 15; Petersham, A. D. M., 200; Princeton, Mountain Climbers, 5.50; Southbridge, Aux., 8.86; Spencer, Golden Rule M. B., 2.05, Jr. C. E. Soc., 2.25, Prim. Dept., S. S., 4.31; Westboro, Mite Box Money, 11; Worcester, Central Ch., Woman's Assoc., 93.85, Old South Ch., Aux. (to const. L. M's Mrs. John Gibbon, Mrs. Walter B. Allen, Miss Ella E. Goddard), 75, Plymouth Ch., Aux. (to const. L. M. Mrs. Gustave J. Kurtz), 25,	604 82
Total,	2,344 62
LEGACIES.	
<b>Ayer.</b> —Lydia R. Hudson by Mary B. Nutting, Admrx.,	3,000 00
<b>Boston.</b> —Mrs. Ellen Augusta Winslow by Frank H. Wiggin, Extr., admr.	250 00
<b>Worcester.</b> —Charlotte L. Goodnow by Luther Conant, Extr. (in addition to 3,400 rec'd Dec., 1908),	3,000 00
Total,	6,250 00
RHODE ISLAND.	
<b>Newport.</b> —Aux.,	20 00
<b>Rhode Island Branch.</b> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Chepachet, Prim. S. S., 2.25; Providence, Highland Chapel, C. E. Soc., 2.50, Pilgrim Ch., Aux., 9.95; Wood River Junction, Miss. Soc., 9.50,	24 20
Total,	44 20
CONNECTICUT.	
<b>Eastern Connecticut Branch.</b> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Groton, Aux., Friend, in loving mem. of S. C. B. Allyn, 15; Lisbon, Newent C. E. Soc., 5; New London, Second Ch., Y. L. Guild, 15; Norwich, Broadway Ch., Pansy M. B., 5,	40 00
<b>Hartford Branch.</b> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 400; Enfield, First Ch., S. S., 13; Hartford, Asylum Hill Ch., 2, First Ch., Misses Nelson, 27.20, M. C., 5, Windsor Ave. Ch., Aux., 53.40; Manchester, Second Ch., C. E. Soc., 20, Jr. C. E. Soc., 20; Tolland, Aux., 9.53; Windsor Locks, Aux., 250.20,	800 33
<b>New Haven Branch.</b> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 57.50; Bethel, Aux., 18; Goshen, Aux., 50, C. R., 10; Haddam, Aux. (with prev. contri. to const. L. M. Miss Lucy A. Hazen), 4; Litchfield, Y. L. M. B., 180; Middletown, First Ch., Aux., 20.34;	

Naugatuck, Aux., 50; New Hartford, Aux., 6.75; New Haven, Center Ch., Aux., 240.50, Ch. of the Redeemer, S. S., 17.93, Humphrey St. Ch., C. E. Soc., 12, United Ch., Girls' League, 10, S. S., 22; North Haven, Cong. Ch., Member, 5; Plymouth, M. C., 5; Saybrook, Aux., 7; Stratford, Aux., 42; Westbrook, Aux., 8,	766 02
Total,	1,606 35

## LEGACY.

<b>Goshen.</b> —Mrs. Sarah J. Merwin, through Treas. New Haven Branch,	491 38
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## NEW YORK.

<b>New York State Branch.</b> —Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Brooklyn, Atlantic Ave. Ch., C. E. Soc., 1.50, Evangel Ch., Earnest Workers, 5, Park Ave. Branch, Aux., 30, Helping Hands, 3; Park Ch., Aux., 20.34, Plymouth Ch., Aux., 150, Puritan Ch., Aux., 40, Tompkins Ave. Ch., Aux., 50; Cauandaigua, Aux. (100 of wh. to const. L. M's Mrs. Laura M. Clark, Mrs. George Hickox, Mrs. Anna Howey, Miss Mary Jewett), 295; Candor, Aux., 25; Carlhage, Aux., 5; Chenango Forks, Aux., 5; Coventryville, Aux., 4; Fulton, Aux., 10; Honeyoye, Aux., 65; Jamestown, Pilgrim Ch., Aux., 5; Lockport, East Ave. Ch., Aux., 31, First Ch., Aux., 20; Massena, Aux., 6.25; Newburgh, C. E. Soc., 10; New York, Broadway Tabernacle, Aux., 10.20, Manhattan Ch., Aux., 26.60; Norwich, S. S., 11.26; Oswego Falls, C. E. Soc., 4.23; Oxford, S. S., 15; Port Leyden, Aux., 5; Poughkeepsie, Aux., 25; Rocky Point, Mrs. M. S. Hallock, 15; Saratoga Springs, Aux., 50; Sherburne, Aux., 40; Sidney, C. E. Soc., 9; Spencerport, Aux., 55; Susquehanna Assoc., 6; Syracuse, Danforth Ch., Aux., 6.25, Geddes Ch., Aux., 42.87; Wadhams, Aux., 5; Walton, Aux., 21.40. Less expenses, 138.70,	2,000 00
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## ILLINOIS.

<b>Rockford.</b> —Second Cong. Ch., Miss Mary C. Townsend,	5 00
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## CANADA.

<b>Canada.</b> —Cong. W. B. M., Miss Emily Thompson, Treas., Toronto,	787 50
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## GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

<b>Rhode Island.</b> —Providence, Union Ch., Woman's Guild,	1,000 00
Donations,	6,681 72
Buildings,	1,147 50
Specials,	140 17
Legacies,	6,741 38
Total,	\$14,710 77

## TOTAL FROM OCT. 18, 1909 TO MAR. 18, 1910.

Donations,	35,808 27
Buildings,	7,565 20
Specials,	861 61
Legacies,	26,296 73
Total,	\$70,531 81

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## WOMAN'S BOARD QUARTERLY MEETING

As we met in the First Congregational Church, Oakland, for our Quarterly Meeting, March 2d, it was certainly a new and original message that Miss Grace Fisher brought, as she opened to us the Word, comparing abundant and forceful passages to show the relation between home and foreign missions. She began with the parable of the tares; and next called our attention to John, so full of references to the world, culminating in John iii. 16. Matthew is also very strong. "Love your enemies," "All ye are brethren," "If ye shut up the kingdom of heaven against men, ye neither go in yourselves." A very strong passage! Christ prayed for those who were to believe in him through the word of his disciples. The supreme test of the Christian life is one's interest in the whole world. Paul said, "I am a debtor both to the Greeks and the barbarians." "If a man say, I love God, and hateth his brother, he is a liar."

The usual reports were full of interest. Eight thousand nine hundred and eight dollars and seventy-five cents have come into the treasury since September 1st. Many of the letters from the field were read, all urgently stating their need, but also full of gratitude for the help that has been given. From Africa comes a call for two young ladies. Mrs. Wilder writes: "We greatly need helpers at Chikore; besides these two lady teachers, we want a young man and his wife. We must have them if the work is to be continued." Brousa, Turkey; Pao-ting-fu, in North China, and a kindergarten teacher for our Foochow work are especially urgent.

The morning session closed with an earnest appeal from Mrs. Miles. Using as an illustration the ideal mother whose work is to insure the most perfect development and the greatest effectiveness of each member of her

family, she asked that, as auxiliaries, we see to it that every woman is doing her best; and come up to the June meeting full of suggestions making for more efficient service.

Mrs. Miles B. Fisher, as the first speaker of the afternoon, after an introduction that was a perfect preparation, read, with a charm and appreciation and power that made us feel every word, the wonderful 40th chapter of Isaiah.

The Woman's Board of the Pacific, in common with all enterprises in this great West, feels the new tide of life pulsing up and down our coast. There must be room to grow. And so the next hour of this eventful day was given to the consideration and adoption of a new constitution.

A solo, beautifully rendered by Miss Alice Andrews, carried us into the second part of the program, for which we had been eagerly waiting—the hour with missionary workers. Miss Tamama, a graduate of the Doshisha, and now a student at California University, read a charming paper outlining her own busy life, and voicing her appreciation of our school, and her gratitude for all the institution had done for her. Enthusiasm ran high as we listened to this gifted girl, and knew no bounds when Mrs. Jewett announced another \$1,000 for the Doshisha, bringing the fund up to nearly \$12,000.

Mrs. Openshaw, from Ssu-Chuan province, China, next took us more than two thousand miles up the Yang-tse to the borders of Thibet. In a masterly way she told us of the progress in West China, where they are still in the first generation of work, in the evangelistic and medical stage, and only just coming to the school stage; of their Thibetan interests, and the conviction that only their consecrated Chinese helpers are equal to this; of the aborigines of China, so unknown to the world, and of the conversion of the first of this strange, wild people. The speaker made us realize that this great, rich province of West China is far ahead of us in working for union. They have one fine university, supported by four denominations instead of many small colleges.

Those who had been studying the maps on the platform all day were glad of a map talk by Mrs. George Hinman, formerly of Foochow. We learned that that city is really south of Shanghai, that it is two and one-half times as large as greater Oakland, that it is three miles north of the River Min, and that Ponasang lies half way between the city and the river. Time fails to tell of all we learned and felt as we sat literally at the feet of this worker who has experienced so much. Best of all, she helped us to know the boys; bright, dull, hopeful, needy, humorous, gifted, capable of sacrifice —“our jewels.”

## ON THE WAY TO CHINA

BY MISS H. GRACE WYCKOFF

THE long voyage of twenty-five days across the Pacific is ended; and my heart is full of thankfulness for journeying mercies o'er the watery deep.

Miss Mead, who goes to Peking as a science teacher in the Woman's Union College, and I left the boat at Yokohama and went by rail to Kobe, visiting a number of places on the way. Three days and a half were most delightfully spent, and Tokyo, Kyoto, Osaka and Kobe afforded us many and varied glimpses of life in Japan.

The slight discomfort from traveling on the railroad in Japan counted for nothing when the hills so richly tinted with the red of the maple and the yellow of the ginko were on our right and left, and Fujiyama's snow-capped peak kept coming in sight, now nearer to us and now farther away. It was worth a ten hours' ride to see that mountain as we saw it, and to learn some new lessons of the way in which the great and visible works of God, not only in the natural world but in the spiritual world, are now so marvelously revealed and again hidden from our sight by the nearer and more tangible things. This was the season for harvesting the rice and preparing the ground for the wheat which is sown immediately after.

Japan is beautiful, the life of the people simple and unique, and the faces of the women and children, the latter so dear in their pretty colored native costumes, were more attractive to me than ever before. The school children are easily recognized by the inseparable bag for books or bundle of books tied up in a large handkerchief, as also by a slight addition to their ordinary costumes, noticeably the cap worn by the boys and the plaited skirt by the girls.

For three hours or more we rode through the streets of Tokyo—some of them so changed by the introduction of the trolley lines and others so distinctively Japanese. We stopped now at some garden and again at some temple, where we saw worshipers of Buddha bowing before and praying to a lifeless image. On the Sabbath we visited kindergarten, Sunday school and churches—Japanese Congregational churches—and felt a thrill as we realized that the Christian faith already is the possession of many, young and old, and that Japan is to become the kingdom of our Lord and of his Christ. Such are the thoughts and impressions which linger in the mind as one leaves the land of the "Sunrise Kingdom."

It is not, however, of these things I want to write. I want to tell you about what I saw in Tokyo of the Doshisha, where your Miss Denton is, and where Miss Allchin is to be. I was there on Sunday so did not see the

girls together. There are 150 girls, and one third of these are boarders. I did see the buildings, and now know the need of which I heard in Tacoma and San Francisco. In Japan it is most desirable that there be no discount on the buildings and equipment for girls' schools as compared with those for boys. The difference between the two in the Doshisha is very great, hence the request for the ten thousand for a new building. Again certain requirements are made by the government, as to size of buildings and recitation rooms, and unless these are complied with, graduates from the school are not recognized by the government, so cannot secure positions as teachers. The course of study is all that is required, and a new dormitory building is nearing completion which meets all demands. This was made possible by a special gift. It is Japanese in style, so light and airy, with a fine corridor on one side of the rooms, from which there is such a beautiful view of the mountains which surround Kyoto. This fresh new building faces a hole filled with the debris of a torn-down house. The site is a fine one for the Administration Building they so much need. It should provide for offices, recitation rooms, chapel and library. Kobe College has such a building, in addition to its many other fine buildings, and it does one's heart good to know about the work being done there, and the high position which that school has in the eyes of the Japanese. Why should not the girls' department of the Doshisha—the school born out of Joseph Neesima's yearning desire for the transformation of Japan, so many years ago—have the same recognition?

It rests with you, women of the Pacific Coast, to provide at this time, that which will mean so much to your representatives in educational work in Japan, and to those to whom they are seeking to give that which shall most perfectly fit them to fill places of responsibility in the school, the home and the church. Will you not say as you think of that unsightly hole and then of that which ought to be, "let us rise up and build," and then turn your eyes to the hills from which comes our help for the work of building better than we know in the Christian character of those girls in the Doshisha in Japan?

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A PATHETIC occurrence in China shows the inadequate number of doctors there. A patient was successfully treated for cataract at the mission hospital at Hankow. As he returned to his home, forty-eight blind men gathered around him and begged him to lead them to the wonderful foreign doctor, so this strange procession of blind men, each holding on to the other's rope, walked two hundred and fifty miles to Hankow, and nearly all were cured; one who could not be relieved, received while in the hospital the better gift of spiritual sight.

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## "SINIM," AND "THE ISLES OF THE SEA"

BY MAYBELLE H. MARSTON

IN this month's letters we see the partial fulfillment of God's promise through the prophet Isaiah that "these shall come from far, and these from the land of Sinim"; and that His command, "Listen, O isles, unto me; and hearken, ye people from far," is being heard and heeded in an ever-increasing measure.

We will all be very glad to learn that the home at Kusaie, where our missionaries lived, which was entirely demolished by a cyclone, is being rebuilt by the willing hands of the Christian natives.

Shall we not all pray that there may be good and permanent results from the tour of Miss Hoppin and her Gilbert girls?

We can rejoice in the reuniting of the faithful Wyckoff sisters, and pray also for their work.

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## LOVE'S LABOR REWARDED

BY MISS FRANCES BEMENT, SHAO-WU, CHINA

How I wish that you might see some of the work now being done by some of the girls who have left the school. Miss Wingate saw only two or three of such workers, but there are already over forty who have left the school who are witnessing for their Master and telling that God is good.

You may not remember, if you ever heard, that Miss Newton said when I first came to China that I might be able to get a boarding school of ten in

the course of ten years. I have not yet been in Shao-wu ten years, but have had over two hundred pupils in the boarding school, and the beautiful part is that the larger part of the number have been old enough to get much good in a few years. You know, forty girls of eighteen years of age can do so much more than forty of eleven or twelve years of age. Of the forty who have left the school, nine are graduates, and are doing such good work; about fifteen others, also, have done, and are doing, fine Christian work; the others are making Christian homes and are not failures.

I could never have done the work that has been done in the school if it had not been for my faithful Chinese teachers. Surely God has been good to the girls in sending them the Chinese teachers whom we took before they were Christians, but now they have become Christian teachers and preachers as well as teachers in the girls' school.

I wish I were more worthy of the wonderful work entrusted to our care. Your prayers help us more than we can tell. We, too, remember with gratitude your continued labors of love concerning us and all of our work. Sister is as busy as ever. Miss Funk is the best help I ever hope or could wish to have. She is so enthusiastic over the school work. Miss Walker is doing much good. God give you his peace and joy this Christmas time.

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## A GLAD REUNION

BY MISS GERTRUDE WYCKOFF

THIS has been a very busy day, following, as it does, one of our quarterly meetings; the hours pass, on such a day, in seeing one and another person—church member, helper or teacher—probably to see them just a few moments before they go, or to send a message to some one; it keeps one running from one room to another to answer the door, and is most monotonous sometimes. I have to-day made appointments for about fifteen villages, places I want to visit before the Chinese New Year comes.

I went to meet Grace, and boarded her train from Tsing Too, at Wei Hsien (a fine large plant of the Presbyterian Mission); then we, and our new missionaries, Mr. and Mrs. DeHaan, came on to Tsi-nan-fu, the provincial capital, by train, and from there two days and a half by buckboard. We had a jolly time. The people are very nice, and I need not try to tell you what I think of having my dear sister back to enter into the life and work here. It is so good we have stolen a little time to sing and sometimes have to take a few hours of the night to visit; she is going to spend some time at Liu Tsing, but that is nearer than America.

We had a very happy Christmas both for the natives and for ourselves.



The Christmas joy passes away never, but is so great and true a joy ever, not varying with place or time. Our Chinese children in the kindergarten and schools all entered into the day with its services of song and worship, then the fun and gifts. New Year's Day is always very quiet.

Never will my sister and I be able to express our hearts' gratitude for these four years of our lives! So rich in love, and in the memories of our home and loved parents. That Grace could be with my father at the last, and be such a comfort to my mother, seems almost too good to be true, and does make the sadness of father's removal from earth, as we look at it here, so much easier to be borne.

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## A MESSAGE FROM "THE ISLES OF THE SEA"

BY MISS JESSIE R. HOPPIN

You will see from this letter that I am away from home. I came from Kusaie on the *Germania*, in company with Miss Wilson. As you will doubtless know before this reaches you, she went on to Sydney, *en route* to America, while I stopped off here. We had about five days' stop at Jaliut in the Marshall Islands, with the teachers and friends there, and also had a few hours on Butaritari. Here at Tarawa we parted company. It was hard to make up my mind to leave Kusaie at this time. It was just shortly before Christmas and our new helper, Miss Wells, had just arrived and the new house was in process of construction. But after weighing everything it seemed best for me to come, and thus far I am not sorry I came. I have been here at Tarawa just two weeks to-day.

A friend came in to talk, and so my letter stopped here. It is morning again and I have just breakfasted—coffee, black coffee, and hard bread. My plate was a breadfruit loaf and my cup granite-iron. I am in the little native church where I also took my breakfast. I slept down at the Residency, and had the early morning walk up here before the sun was up. The Commissioner is away and the Residency unoccupied. The government physician, Dr. Robertson, is Commissioner *pro tem* until the daily expected Commissioner, Captain Dixon, arrives. I believe Captain Dixon is an officer in the English navy. In the meantime, Dr. Robertson has given me a room at the Residency, where I store my worldly goods and where I sleep. He has also given me the use of the bathroom with its tub and shower bath of rain water. You can hardly realize what this means for you have never seen the Gilbert Island wells, with their brackish, discolored water,—the only water here, except that stored up by the English government. The Residency really stands open, and I quite often escape from the

noise and confusion of the native village and sit in the cool dining room of the Residency with its wide verandas on all sides and only the rustle of the coconut leaves in the wind and the surf on the reef to disturb the quiet. The prison yard is near by, and once in awhile a native policeman appears in the Residency grounds with a squad of prisoners to work on paths or on the grounds. The policemen wear blue suits,—a loin cloth and blue jumper bordered with a tiny red stripe and held in place at the waist with a strong black leather belt. The prisoners wear only a white loin cloth. They are all my friends, both prisoners and policemen, and are very respectful and well disciplined. Their chief is a six-footer from Fiji. He has attended our services a number of times. He speaks English and Gilbert in addition to his own language. I spend most of my time here at the mission compound. All the teachers and their families and most of the Christians on Tarawa are gathered here. They came together for Christmas and had not yet returned to their places when I arrived. There is also a Mr. Heine here from the Marshall Islands. He expects to leave on an English steamer the latter part of this week for Sydney. After he goes I will stay here at the mission all the time except, perhaps, a daily trip to the Residency for a bath.

I am anxious to get over to Abaian. It is only five miles between the nearest points of the two islands, but it takes a good part of a day to reach the point on Tarawa from which they sail direct to Abaian. The winds are strong these days and the canoes do not start across the lagoon unless the sea is quiet and the wind favoring; so I may need to wait some time here. I am glad to have the added time with the teachers and to study up island needs and island conditions. I have never been so long a time on one island in the Gilberts before. I had planned school with the village children but the utter dearth of school supplies staggers me. Mr. Heine has prepared a chart for English class. We found some printer's paper, the doctor lent a bottle of ink and a brush, and the chart is begun. But I hardly dare launch out into school work without blackboard, slate or book, especially with the untamed village youngsters. The teachers will bring me a blackboard and possibly some chalk from the other end of the island when the headwind and strong sea subside. In the meantime, we have morning and evening service and opportunities for talks along the way. The first Sunday here there were about a thousand Tarawa people in the village attending the dance. They came in a body to the church service, so that we had to move out of the church into the open air. Last Sunday the dancers had returned to their own villages, but we had a good number of the village people—the Betio people—here. The church was about full.

Perhaps by this time you are wondering why I am here. My main object in coming was to plan an island tour for each division of our Kusaie school—the Marshall and the Gilbert. In Jaluit I had the good fortune to meet Kabua, the Marshall Island chief, with whom I sailed for six weeks some years ago. He had invited me to bring the Marshall girls and make the tour of the Marshall group on his schooner. The English steamer expected this week will have on board the manager of the Island Department of the Burns Philp Steamship Company. With him I expect to make satisfactory terms for a tour of the Gilbert Islands with the Gilbert girls. Their steamer

goes as far north as Jaluit, then down through the Gilbert group. There are a number of steamers expected here. The Chinese steamer, Brunner, has just come and gone. This English steamer is due on or before January 16th. The government steamer with the Commissioner on board is overdue, and another, a Phosphate Company ship, is reported on her way here from Banaba *via* the other islands of the group. It is rumored that Mr. Channon is on board the labor ship.

I sail from here on February 13th for Kusaie. I hope some one of all these ships will carry me to Nounouti and back and to Abaian before the date of my probable departure. I would like to find Mary Taraoi on Nounouti and take her with me to Kusaie as a native assistant in the school. She was the wife of the pastor, Rev. Teravi, who was lost between Makin and Butaritari, about a year ago, while trying to reach Makin from Butaritari in a canoe. He was to have had the communion service with the church on Makin. His wife is a very exceptional woman. Her children are all married and gone and she is really left alone in the world. Her influence among our girls would be strong and good always. She could go with the girls on tramps and to fish, could teach them weaving of all kinds, and all the time would be setting them an example of noble Christian womanhood. My thoughts go out to Kusaie these days. I long for a "wireless" connection. The house, the longed-for new house, was well under way when I left. The great work of bringing the material around from the King's village had been accomplished by willing hearts and hands. All the able-bodied men and boys on the island worked, giving their services. The joy and hearty good will with which the work was done was an inspiration. The trail up the hill was worn deep by the one hundred and thirty and more men and boys who walked over it many times a day, carrying on their backs lumber, nails, cement, stones and all the material for the house up the winding path to the spot 175 feet above the sea level,—the point from which they started to the place where the building was to stand. Mr. Bowker was there. It seemed too good to be true,—just the man needed. We could not have had a better choice. The Kusaiens respect him for his sterling Christian character. His perfectly even temper, his evident mastery of his trade and his consideration for his workmen all helped to make his relation to the Kusaiens well-nigh perfect. It really seemed as though the sunshine of God's favoring grace was ours. The girls were saints, too, in those busy days, if human beings can be saints. There was constantly extra and tiring work to be done,—but it was all taken up like play. When I left Kusaie, the concrete foundation was finished, the frame cut and in large part put up. The roof will probably be on and the building well under way when I return in February.

I am firmly convinced that for the training school work we have made no mistake in staying on Kusaie. I find just in my short stay here how little I can do without feeling exhausted. This morning I walked to the hospital grounds with a patient for the doctor, and found on returning that I must lie down and rest before I could take up my pen. One of our girl graduates is here. She and her husband have been ten years in the work since graduation. They have four little children. Their home life is quite ideal, a marked

contrast to the surrounding conditions. The darkness is very dark. The sights one sees and the things one hears and the slight impression made yet on the mass of the people who call themselves pagan, stir my soul. I have been reading John Kelman's dissertation on the forty-sixth Psalm; Assyria, the incarnation of world forces, and the gentle, sweet stream making glad the city of God. The apparently material thing has its day and ceases to be; the apparently weak spiritual things are to last and to conquer. One's heart needs this message daily here. Our native men must have "this little stream of Christ's faith and hope and gracious love" to meet "the reality and flash and brilliance of worldly strength and irreligious forces."

This will go on the English steamer to Sydney. Then there will be another chance to send mail on the Germania which takes me to Kusaie. We are certainly quite in contact with the outside world. I have not begun to receive my paper mail yet and do not know where you all are or if Miss Wingate's long journey is ended.

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## TOURING IN MACEDONIA

BY MISS MARY HASKELL

The Mission Station has permitted me to make a tour in Macedonia among some of our teachers and Bible women of Salonica Station. The first conference of Macedonian churches for eleven years was held at Strumnitsa. You will remember this as the place where Miss Stone and Madam Tsilka were liberated. The people about this place are so well acquainted with Miss Stone, and their first question on learning that I had just returned from America would be, "Did you see Miss Stone?"

The Strumnitsa Conference was a great treat, not only because of the lectures and addresses but because of the numbers of attendants from the surrounding villages. It was worth traveling far just to see the rows of men from Kolesheno come in.

I had the pleasure of visiting Kolesheno later. The village has been terrorized by Greeks who compelled the Bulgarian inhabitants to belong to the Greek Church, acknowledge the Greek Patriarchs as the head of the church and have the church services in the ancient Greek language.

At Monespetova we found Olga Sitsa, of the class of '09, Samokov. Some way my heart was especially warmed toward this place. There was a large woman's prayer meeting Sunday afternoon, and following it the communion service at which ten children were baptised. Here the church greatly needs the Holy Spirit to give love and unity. The community is large, but they have no pastor at present and our new little teacher must have wisdom to lead the women and children and bring about peace if she is able. In all these villages we tried to make a suggestion to the workers and people about the physical well-being of the teacher. The people think with longing of the time when dear Miss Stone visited them and looked after the work of the teachers and Bible women.

The villagers have been accustomed to live under the same roof with their stock, and the partition between them and the animals did not extend to the ceiling. In these cold, dingy places, huddled about a fireplace, they with difficulty had understood the necessities of life for our educated girls—light and warmth, a table, chair, bed off the ground, I call necessities. The people are beginning to have one guest room now, which has better light and a board floor.

In Velusa I found Mrs. Kuzie, the teacher, and her two children living over a stable with great holes in the floor, in bad air. The people have promised to make a good floor and we shall try and see if the stable cannot be closed.

The little meeting room here was packed for the magic lantern exhibit and people had to be turned away. The beginning of the entertainment was a baptism. When the magic lantern exhibit began the elders in the assembly all instructed the younger people to keep quiet. Things were tolerably quiet till the speakers came to the Bible pictures of the life of Joseph and afterwards of Christ. Excitement ran high and people couldn't keep still when they beheld the portraits of such well-known friends. "Joseph" is a favorite name in our Protestant community, and naturally people were interested in views from the original Joseph. It was rich to be there and see the pleasure. One doesn't leave all the fun and happiness behind in America on going to be a missionary.

At Murtino, Miss Osmanova and Miss Zernova have a large school of forty-five children in about six grades. These are Monastir graduates, doing such conscientious, faithful work. One woman in this place interested me greatly. She said that her husband used to oppose her evangelism and beat and scold her continuously. "And I was so ignorant," she said, "I couldn't say anything to him to help him to be different, for I knew nothing. I loved to go to church and I went, even although he beat me. Finally my clothes became much worn for I did not dare ask for new ones. A woman in the church said she was ashamed of me, being so threadbare and barefooted. About that time on a Sunday-school picture roll I saw a picture of Jesus Christ, and he was barefooted and I was comforted. If He went without shoes, it wasn't so bad for me to do so."

At Strumnitsa, the central marketing place for all these villages, there is a beautiful new church, and the schoolroom is partitioned off from it by windows which can be opened, thus throwing the rooms together for great occasions. Mrs. Kutukdgieff, the pastor's wife, is one of our Samokov girls, as is Zoretsa Dunena, one of the teachers. Miss Rania Anastasova, the other teacher, is a Monastir graduate. What a nice set of children there are to work with here, and a large interesting community. What a pleasure it was to see all these people. God give these teachers tact and earnestness and love and enthusiasm.

The last place I visited on this tour was Kolesheno, and for the first time a girl was leaving there to go away to school. The teacher, Miss Constance Ivanova, in one day cut and made a dress and nightdress for

the girl, as in Monastir the city people do not wear the peasant costume and the girl would not wish to be peculiar. That teacher did not go to bed at all the night before we started, neither did the girl herself. What joy "Frosa" felt in going away to school where she could learn to be like her teacher!

We had a ten hours' ride on horseback to take before reaching the station in time for the Salonica train. If we were not on time we should be obliged to spend the night at a khan at the station where, as I heard the missionary brother remark, "the sheets have not been changed since the time of Adam."

Shortly after we had started day began to dawn. We rode under chestnut and sycamore trees, and past orchards of mulberries (for the silk-worm industry is much carried on here), past cotton and rice fields, through lanes where the white clematis trails over the bushes, past blackberries in bloom and in fruit, past great ferns sometimes six feet tall and little cyclamen plants in bloom, over great mountains and rocks and broad plains, on to Salonica, where a handful of Christian workers are laboring in the highways, through which St. Paul once walked. We look out on the Bay of Salonica over to Mt. Olympus. There is a school here which is a monument of faith. It is called the Thessalonian Industrial Institute, and in five years has grown from nothing to consist of fifty boys and young men learning trades and farming along with academic studies.

I return to Bulgaria *via* Doiran, Drama and Razlog, where I visit the teachers and Bible workers. The Mission voted that I should have a summer school at Samokov next summer, and I felt I must know the circumstances of the workers in order to be able to plan a course of study most helpful to them.

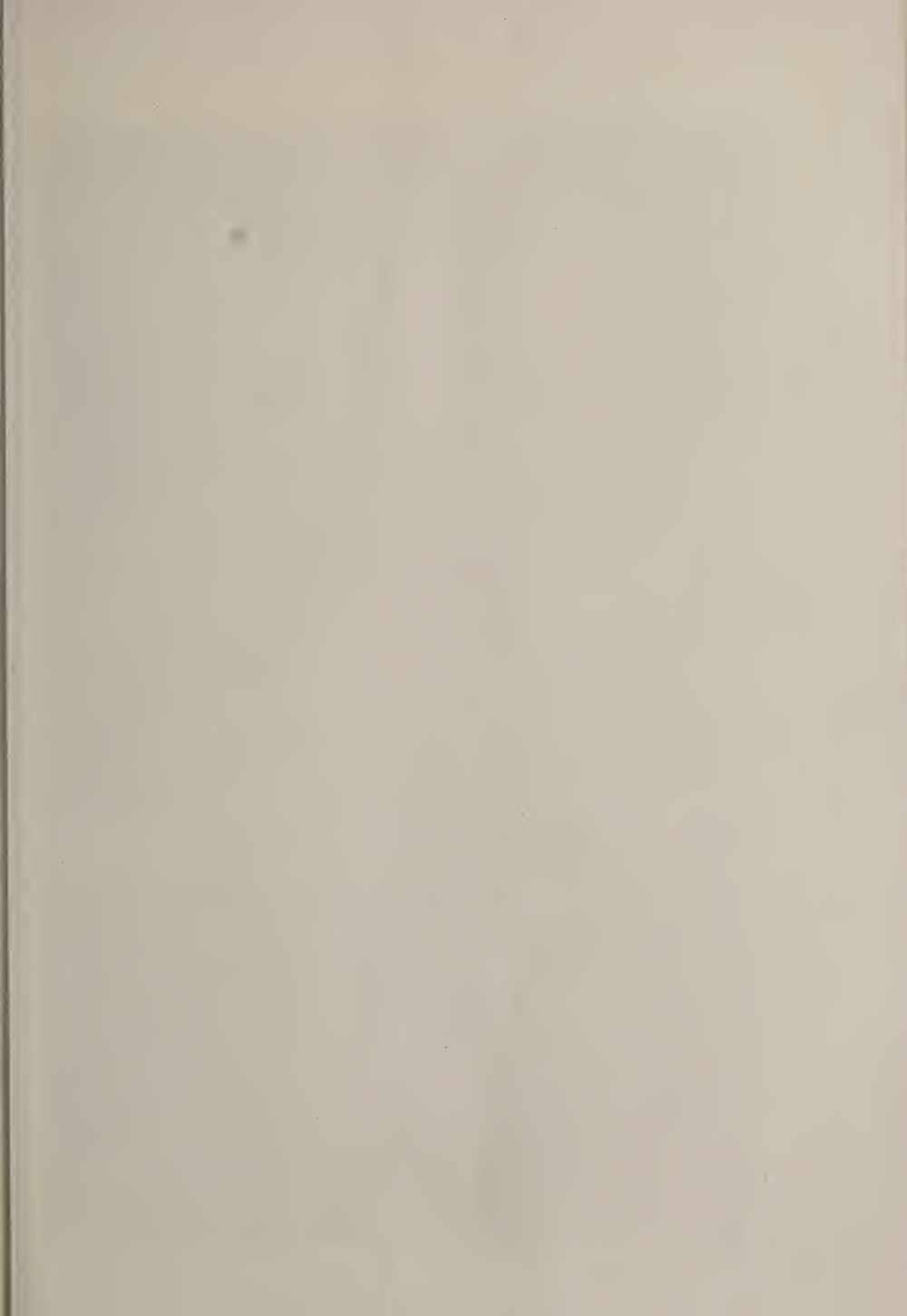
## WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1910

COLORADO . . . . .	\$176 00	Receipts for Dimes and Debt . . . . .	\$1,152 53
ILLINOIS . . . . .	2,188 99	Previously acknowledged . . . . .	7,229 46
INDIANA . . . . .	30 50		
IOWA . . . . .	317 98	Total since October, 1909 . . . . .	\$8,381 99
KANSAS . . . . .	166 00		
MICHIGAN . . . . .	668 64		
MINNESOTA . . . . .	696 80		
MISSOURI . . . . .	563 48		
NEBRASKA . . . . .	71 91		
OHIO . . . . .	375 62		
SOUTH DAKOTA . . . . .	49 26		
WISCONSIN . . . . .	589 04		
WYOMING . . . . .	21 90		
KENTUCKY . . . . .	4 00		
TEXAS . . . . .	10 00		
MISCELLANEOUS . . . . .	7 00		
Receipts for the month . . . . .	\$5,937 12		
Previously acknowledged . . . . .	15,008 04		
Total since October, 1909 . . . . .	\$20,945 16		
		BUILDING FUND.	
		Receipts for the month . . . . .	\$15 00
		Previously acknowledged . . . . .	9,060 50
		Total since October, 1909 . . . . .	\$9,075 50
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month . . . . .	\$106 00
		Previously acknowledged . . . . .	318 61
		Total since October, 1909 . . . . .	\$424 61

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